

# SOCIAL 20C/16 JUSTICE 7/12/16 REVIEW BEVIEW



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# SOCIAL JUSTICE REVIEW

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## WHAT MARX HAS MADE OF MAN

IN reading the works of Karl Marx one passage from Heine comes frequently to mind: "Er ist dumm wie alle Menschen die kein Herz haben. Denn die grosse Gedanken kommen nicht aus dem Kopfe, sondern aus dem Herzen." We do not deny the literary labors and years of patient research that went to the writing of *Das Kapital*, but we are somehow reminded of the pedantic Wagner in *Faust* who was all absorbed in theories, "grey is all theory," said Dr. Faustus to him in vain and issued a warning to all mere theorists:

"Sitzt ihr nur immer. Leimt zusammen,  
Braut ein Ragout von anderer Schmaus,  
Und bläst die kümmerlichen Flammen  
Aus eurem Aschenhäufchen 'raus.  
Bewundrung von Kindern und Affen,  
Wenn euch darnach der Gaumen steht;  
Doch werdet ihr nie Herz zu Herzen schaffen  
Wenn es euch nicht von Herzen geht."

The result of Marx's researches into other men's works in the British Museum resulted in a work that has won the admiration of more than children and apes, it is true, but it is nevertheless heartless "ant-industry" that reveals no knowledge of the heart of man. Marx was too fascinated by his own ingenious theories about *men* to make any intimate investigations about *man*. His works reveal him all intellect to the exclusion of heart, and we are concerned here with Marx as he is revealed in his work. In his life it seems he was capable of deep and lasting affections, and could sustain friendships for the greater part of his career. In fact there seems such disparity between Marx the gentle family-man and Marx the heartless theorizer and revolutionary that we feel he must often have recalled Faust's phrase: "Zwei Seelen wohnen, ach, in meiner Brust."

We know how Marx reduced everything in life to terms of "Productionverhältnisse." Even religion and culture were considered by him as subordinate to the material relations of production.

In the thesis on Feuerbach we read: "All the social, political and intellectual relations, all religious and legal systems, all theoretical outlooks which emerge in the course of history . . . are derived from the material conditions of life." This is to ignore the clear lesson of history which verifies Schiller's remark, "Der Anlange zu der Gottheit trägt der Mensch unwidersprechlich in seiner Persönlichkeit in sich." Not the means of production but religion has been the greatest force in the history of mankind. That fact has been verified beyond dispute by such eminent anthropologists as Fr. Teilhard de Chardin, S.J., Fr. Licent, S.J., Fr. W. Schmidt, S.V.D., the founder of *Anthropos*, and Fr. H. Pinard de la Boullaye, whose *L'Étude Comparée des Religions*, with Dr. Anwander's *Die Religionen der Menschheit*, has revealed in a most scientific manner the facile comparative method begun by Frazer in his *Golden Bough* and popularized by writers like Mencken, who are more at home in the region of fiction and fancy than in that of scientific fact. (Mark Twain in his *What is Man?* is another example of an American humorist turned theologian. The result is pathetic and comical.)

Anthropology and its kindred sciences of paleontology and archeology have revealed the fact that the heart of man in all times and places has been and is deeply religious. That is a cardinal fact that Marx ignored, as he implicitly denied the great truth of St. Augustine: *Fecisti nos ad Te Domine, et inquietum est cor nostrum donec requiescat in Te*. Not that Marx denied the existence of religious motives in man, as some of his disciples, *plus royalist que le roi*, have presumed to do, but he denied its primary importance in the course of history and laid the whole emphasis on production, which is essentially a collective function wherein the individual is subordinated to the productive collective.

Marx assumes everywhere throughout his works that the rights of the individual must be subordi-



nated to those of the collective, the opposite error to the Liberalism against which he reacted, for Liberalism conceded almost unlimited rights to the individual. And it is strange to observe how both systems have conspired unintentionally to rob man of his dignity as a son of God and reduce him to the last degradation of which materialistic philosophies are capable. What the process of Secularization achieved, as it were, by a gradual shrinkage of the soul of man, Sovietism brought to pass in one revolutionary effort. From the time of the joint movements of the Renaissance and the Reformation, man has shrunk from being the *homo integralis* to being regarded as the pathetic *homo economicus* of Finance-Capitalism. The Economic Man, like the Soviet Man, is one out of whom the image of God has been torn, a being completely adapted to a system, having no destiny beyond the system, a being determined by the material conditions of his milieu and having no free will and hence no right to choose.

So confirmed a Rationalist as John Langdon-Davies has admitted in his book, *Man and His Universe*, that "It is to the anthropologists that we owe the knowledge that the economic man is a fiction, since they are able to show that many communities do not act as they should were the economic man a reality." The *homo economicus* of classical economics is an incurably selfish being, who will not work unless urged by hunger and the elementary needs of nature. Such a pessimistic view of man has been disproved by scientific investigation of real men. The theorists of the Liberal social and economic ideal appealed, just as the theorist Marx did, to Darwin's basic theory of "the survival of the fittest" in support of their doctrines. The Liberalists appealed for the individual in the interest of Malthus' theory and unlimited competition, as Marx did for the collective. The one presumed that the strongest and most selfish individual was the fittest to survive and would survive; the other presumed that the proletariat was the fittest to survive and would achieve final and lasting victory through a violent *Klassenkampf*. Not only has the survival-of-the-fittest theory been vastly modified by more recent researches in biology, but out of Russia itself has come a splendid refutation of the theory not only in the realms of biology but in its application to social life. The gentle anarchist Prince Kropotkin in his *Mutual Aid* has shown that sociability is as much a law of nature as mutual struggle and

that animals and humans survive as much by helping each other as by hostility and antagonism. The fact had already been noted by Büchner in his *Aus dem Geistesleben der Thiere* (1877), and by Maximilian Perty in his *Ueber des Seelenleben der Thiere* (Leipzig 1876). Kropotkin's book was welcomed as a reaction against the fatalistic conclusions of social Darwinism, and its tone of sober optimism, added to the findings of anthropologists concerning man's inherent belief in God and his capacity for self-sacrifice and nobility, was a welcome antidote to the secularized and soviet notions of man. In passing, it is interesting to note how science, in which the Marxists have placed so much trust, and from which they expected the complete overthrow of religion, is now undermining their cherished beliefs as it turns from Materialism to Idealism, and the God whom the cocksure physicists thought to banish through Determinism is coming back by way of the Quantum Theory and the Second Law of Thermodynamics.

Because he was more interested in systems and theories of man than in man himself, Marx failed to make any just estimation of him. He expected too little of him, and yet expected too much. He could not see, as Chesterton saw, when he wrote: "There is one little defect about man, the image of God, the wonder of the world, that is—he is not to be trusted." Marx distrusted man's ability to know what is good for himself, to recognize and choose what is best. But the manifold evils which afflict him are due, according to Marx, to social maladjustment. Remove those and all will be well. In the Soviet Utopia there will be no selfishness, nor avarice, not hatred nor envy. In short, the Seven Deadly Sins will no longer trouble human nature when the Proletariat arrives at power through the dynamic of hate. It is surely expecting a lot of the beloved proletariat to expect it to turn off the taps of hate and selfishness the moment it arrives at the Marxist Mecca. It shows an ingenuous ignorance of the heart of man and an amazing stupidity to suppose that men will be made good merely by becoming members of a classless society.

The Catholic Church is guided in her knowledge of man by the dogma of Original Sin and two thousand years' experience of the fire and filth of which the human heart is capable. Against all forms of Totalitarianism, including the dictatorship of the proletariat, she teaches, in the words of St. Thomas Aquinas, that "man is not to be regarded in the integrity of his being and person-



ality, as wholly subordinated to the community." (*Summa Theol.* IIa-IIae, q. Ixix, a.2.) Against the excesses of the Liberal ideology we read in the same work that "every individual person may be regarded as part of a whole when considered in relation to the political body." It follows from this that the individual member of society cannot adopt the attitude of unlimited competition on the survival-of-the-fittest principle. He has an obligation to act according to the norms of social justice for the common good, and his liberty is restricted by the well-being of his fellows in society. In the immortal *Quadragesimo Anno* Pope Pius XI called up both Communism and Finance-Capitalism to judgment, "to pronounce upon them both a frank and just sentence." And from the frank and just sentences passed by the Pontiff it becomes evident that both systems have conspired to degrade man by the crudest forms of materialism the world has ever known. But whereas Finance-Capitalism is modifying its outlook and slowly correcting its excesses through the Trade Unions and various social services, Communism maintains its challenge, since to modify it would be to melt it down into some form of Socialism, abhorred of Bolsheviks.

Marx allowed for none of these ameliorations of the workers' lot at the hands of the tyrannical Capitalists. According to his *Verleumdungstheorie* the condition of the workers would have to get worse till they would be forced to shake off the Capitalist yoke *vi et armis*. Herein, as in countless other places, Marx misjudged the heart of man. When the plight of women and children working in dirty factories became known, and when the terrible hardships of miners came to be noised abroad, there was a wave of very laudable and righteous moral indignation felt throughout the Western world, and justice and charity were brought to the aid of the victims of what was undoubtedly an evil system. Marx would be amazed if he could have foreseen the measure of justice and bargaining power which the workers of the present-day Western Democracies enjoy. And he would have been annoyed for, like all theorists, he did not bear miscalculations with patience. But the miscalculation was his in not recognizing that even in a Capitalist system the heart of man is capable of pity and remorse. There was no place in his system for any future great outpourings of the Spirit as at the time of the Crusades, no formula in which he could fit the sudden divine

frenzies of the heart of man, the incalculable upsurings of Grace and human generosity.

Many commentaries have been written on Marx's philosophy of history and the talent he exercised in manipulating the Hegelian triads. But few have seen the problem clearer than Berdyaev in his *Der Sinn der Geschichte*. The Russian philosopher stresses the fact that, just as back of all religion and spiritual philosophies generally there is a metaphysical assent—the affirmation of Being—in like manner back of materialism and materialistic philosophies attempting to explain history there is a metaphysical negation—the denial of Being. As Berdyaev writes: "Man must either incorporate himself in this mystery of Not-being, and sink in the abyss of Not-being, or he must return to the inner mystery of human destiny and unite himself once again with the sacred traditions." (Qu. by Christopher Dawson in *Christianity and the New Age*.) Marxism would indeed submerge man in the abyss of negation. But, by the very law of his being, man fights against that final annihilation though he may for a time be lured to the edge of the abyss by a sort of spiritual phobia. We share the optimism of the Church in believing that he is capable of withdrawing from that terrible doom and of choosing to be led back to sanctity and order again by Grace and human reason. Fear may even be made to prevail, for the sight of hordes swept down like the Gadarene swine, frantic and devil-possessed, is not an enticing one. And, as against Marx's Pelagian notion of man as sufficient to himself and able to work out his own salvation unaided, we recall the wisdom of that line from the liturgical hymn,—*"Sine Tuo numine nihil est in homine."*

The immense energy of mind, the untiring effort of scholarship and the abundance of talent, though not genius, which Marx possessed might have wrought benefits of great worth to mankind had he cultivated less headaches in the British Museum and expended more heart-throbs among the poor in the manner of the Poverello of Assisi. Mankind would have been the richer had he not mistaken the grey Tree of Knowledge for the Tree of Life which is ever golden. Hamann might have had Karl Marx in mind when he wrote: "Optimus Maximus (i.e. Gott) verlangt von uns keine Kopfschmerzen, sondern Pulschläge," and "Durch den Baum der Erkenntnis werden wir der Frucht des Lebens beraubt."

LIAM BROPHY, PH.B.

Dublin, Eire



# SIGNS OF THE TIMES

## III.

**A**S victors we may think: What does it matter how the enemy feels about us, his judgment is discredited, we decide what is right and just in dealing with him, he is hopelessly wrong, his complaints will be put down as hypocritical whinings! The matter is not quite as simple as that. The treatment of the vanquished is the acid test of the sincerity of the victors. For the future peace of the world it is vital that the victors trust one another. If the victors deal justly, fairly and humanely with the prostrate and crushed foe, this must be attributed to moral self-restraint and to the belief in a higher law because the foe is helpless. The victors can trust one another to the extent that they themselves keep faith with the vanquished enemy who is completely at their mercy and has no other protection than the moral convictions of the victors. In such action we could hail the triumph of the moral law which affords equal protection to the weak and the strong. But the victors will have to look upon one another with suspicion if they allow other than moral sentiments to dictate their conduct toward the enemy.

There is a strange saying to be found in the writings of Franz Kafka which though it sounds mystical is starkly realistic. It reads: "Only our concept of time makes it possible for us to speak of the Day of Judgment by that name; in reality it is a summary court in perpetual session." Always in session! The judgment of history means the recoil of actions upon the agents. In that sense we are incessantly hammering out our fortunes. The fall of Rome was not a decree, a formal verdict of a court, but the culmination of a process. If injustice is subdued by injustice the sum of injustice in the world is thereby increased; it spreads and finally engulfs all involved. Violence breeds violence. Feuds are self-perpetuating. As mentioned before, the function of power is negative. It can smash an evil that has taken on concrete form in a nation. Once this has been effected, power must yield to means of a moral nature.

In the moral sphere the matter of prime importance is the repercussion of the act on the doer. If we break a promise it may or may not mean much to the victims of our duplicity. It does mean a lot to ourselves for it has made us deceitful. Now the psychological fact is that the one who has practiced deceit expects deceit in

others; the deceiver is the first to distrust others. And if several have co-operated in a common breach of faith toward another, their own mutual confidence becomes undermined. Is not this the situation of our days? The atmosphere of the diplomatic world is surcharged with mutual distrust and suspicion. Absolute confidence can exist only among those whose conduct is actuated by moral principles which are unalterable and universal. Where expediency rules, trust is impossible. In a moral world climate, the atomic bomb would lose its menacing qualities.

The great and eloquent sign of our times is the universal fear which clutches the heart of humanity. When conscience loses its power, the handwriting appears on the wall and men begin to fear and tremble. They fear things. And rightly so, because where conscience does not restrain man, everything becomes a threat and a danger.

### *The Eternal Landmarks*

The only safe guide-posts for humanity to follow are the unchanging directives and absolute imperatives of the natural law. Still, even the awful experiences of the recent past have not brought about a complete moral awakening nor a practical recognition of a higher Power to which all earthly powers are responsible. True, the natural law has been evoked and invoked to furnish a rational basis for the trials of the enemy war criminals, but having served this purpose it has been carefully wrapped in mothballs and put away lest perchance it might prove embarrassing to the victors. Again international politics is floundering on the slippery ground of expediency and has been reduced to a game of bargaining and bickering without any regard for invariable norms of justice.

Little thought is given to the moral aspect of measures adopted by the victors in their treatment of the enemy. Take unconditional surrender and complete disarmament. By the imposition of these terms the victors have burdened themselves with an enormous responsibility, namely that of protecting a defenseless people against internal disorder, against vindictiveness on the part of the liberated nations, and last not least against oppression and exploitation by ourselves. How have things worked themselves out? In some



cases disarmament has been carried to farcical lengths. In a region infested by wild boars the population has been denied a sufficient supply of fire arms and ammunition and compelled to suffer the ravages of their fields caused by these ferocious and destructive beasts. This in spite of badly needed harvests and the terrible shortage of food. We will not mention compulsory expropriation, enforced emigration and other indignities of a personal nature to which a people deprived of all effective means of self-defense is exposed. To save our moral integrity and self-respect we must live up to the implicit pledge contained in the demand for complete surrender and disarmament.

The occupation of a defeated country puts the occupying parties on the spot. Foreign occupation is an unnatural and abnormal state of affairs, to which a people submits but which cannot be cheerfully accepted. The occupying forces can hardly expect more than strict letter obedience to their decrees and abstention on the part of the subject population from acts that would interfere with the administrative measures and endanger the personnel of the occupational authorities. These things can be exacted by force.

What of the occupational forces? Not subject to coercion they must apply to themselves exacting moral standards; obedience they can compel, respect they must earn; nothing can damage their prestige but their own conduct. If occupation is to become a moral force and an educative influence it must be characterized by real respect for human rights, by a rigorous observation of the requirements of justice, and by exemplary discipline. Unless men of exceptional moral caliber they will succumb to the temptations associated with the occupation of a defeated country: they will look upon themselves as supermen, despise the conquered people, regard them as beings of an inferior order and mistreat them in every way. Occupation corrupts the subject nation but it corrupts even more the occupational forces. The latter part is of interest to us because the mentality thus engendered will be brought back to the homeland. It is not salutary for any one to have learned to look down with cynical contempt on one's fellowmen because by a psychological law such a sentiment has an expansive tendency.

### *Retribution and Regeneration*

If anything like harmony, peace and co-operation is to be brought back to this world the victors must abandon their pretensions to an exclusive righteousness. This must not be inter-

preted as meaning that the defeated enemy is to be absolved of all guilt and spared all punishment. Nor does it require that the victors make an abject confession that they are every bit as bad and black as the prostrate foe. Nothing more is demanded than a moderation of the pride of self-righteousness and some recognition of the mutuality of guilt and an admission that while the evil they fought had reached an intolerable expression in the enemy it was nevertheless diffused throughout the world. The refusal to acknowledge such a share in the universal guilt will not only convert the victors' rightful anger into vindictiveness and lead to the imposition of excessive punishment but will also make the attainment of accord between the victors themselves difficult. The longer the line of cleavage between the just victors and the unrighteous enemies is maintained, the longer will peace be postponed to the detriment of all.

While it is quite true that the defeated countries have wantonly brought on the world the most destructive war of history, it is equally true that with their subjection not all possibilities of future wars have been removed. It would be absurd to deny that there exist rivalries among the victors which very easily may turn into actual hostilities. It is blindness born of self-righteousness that makes it appear to the victors "that if only the vanquished foe may remain permanently humbled and maimed, no threat to the world's peace can arise." (Niebuhr, *Discerning the Signs of the Times*.)

The victors feel that they must mete out punishment to the aggressors and bring them to repentance. Punishment regenerates only when it appears not as the outcome of vindictive anger but as a measure intended to restore the balance of justice that has been disturbed. In that case it is not merely imposed by superior force which makes it useless as a moral factor but can be voluntarily accepted as a step in moral rehabilitation. To be educative and redemptive, punishment must envisage the offender not as an outlaw, an outcast, a pariah, but as a member of the family who is to be restored to full fellowship. Human judgment is subject to revision by higher assizes. The victorious allies propose to inaugurate the rule of law in the international world and to establish the reign of justice; they must be the first to put their actions in accord with the dictates of morality. Unless they turn on themselves the fierce light which was focussed on the war crimes of



the enemy, the solemn proceedings of the war trials will take on the character of a cheap farce.

World order, world justice, world peace come about when they are achieved by the concert of all nations, not when they are imposed by a group upon the rest of humanity. This may be a preliminary stage of transition and must be of short duration. No nation or combination of nations is good enough to wield permanent power over their fellow nations and administer justice impartially. The hope for world peace lies in the moderation of national pride and in the surrender of each nation of all pretensions to a unique righteousness.

Means must be in conformity with ends. To achieve democratic ways of life by the use of totalitarian procedure is doomed to failure. Mr. Victor Gollancz writes in the *Manchester Guardian*: "We are trying to impose a formalistic democracy by totalitarian methods. You just can't do it." (Quoted from Newsweek, Dec. 16, 1946.) In the same strain Dr. Niebuhr writes: "The very absurdity of bestowing democracy by the will of the conqueror contains the pretension against which the Hebrew prophets inveighed." (L. c.)

### *The Outlook*

What is the augury for the future? What do the Signs of the Times indicate?

The tragic plight of the world at the moment is that it lacks the moral and spiritual resources to realize its aspirations. Haunted by the spectre

of fear, mankind frantically seeks peace to escape destruction. Fear, however, is the most unreasonable and unpredictable passion and much more likely to lead to war than to peace. This is brought home to us when we see the confusion prevailing in the councils of the nations.

Peace is a spiritual thing; it rests on moral premises and calls for the proper dispositions of will and heart. It wipes out division and creates unity. It is the noble fruit of the wholehearted co-operation between the victors and the vanquished, both acknowledging their respective failings. Only good will on both sides can bring the world the blessing of peace. Good will on the part of the victors implies a conciliatory attitude, renunciation of revenge, forgiveness, the offer of friendship and the restoration of human brotherhood; on the part of the defeated enemy it demands an admission of wilful aggression, reasonable guarantees of a change of mind, a desire to make atonement, and readiness to help in the rebuilding of devastated territory. On these conditions the world can have peace.

Will humanity rise to its glorious opportunity? It is a question of supplying the necessary moral forces which will neutralize the sinister forces of selfishness that militate against harmony and perpetuate strife and hostility on earth. The moral power to achieve peace flows only from one source, Religion and Christianity. Peace is the work of God, it cannot be accomplished without God.

C. BRUEHL, Ph.D.

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## PROTECTIONISM AND INTERNATIONAL PEACE

**A**N interesting clipping from one of the country's leading magazines of former days, in the *Warder's* possession, is concerned with Morely's "Life of Cobden," published in 1881. The author of the review states in one place that the distinguished champion of free trade had to deal "with a stubborn and perverse generation, though the repeal of the Corn Laws seemed to place him for the time being at least at the head of a triumphantly popular movement. But the success of the Corn League (of which Cobden was a leader) was really won through the Irish famine, and it is easy to see now that, had not that accident brought matters to a crisis, the agitation for free

trade might have gone on for many years without producing any decisive effect on legislation."

Bitterly opposed to the repeal of the Corn Laws was the entire land interest of England, and it needed the pressure of a frightful famine to convince Parliament that the carefully devised sliding scale was an ill advised measure ("a national curse" the reviewer calls it) instead of being a national blessing. Finally, the author of these opinions felt constrained to declare:

"We have witnessed in our day the experiment of a free-trade agitation in this country, and have seen how little, in the face of great national prosperity and comfort, the arguments of economists



affect the popular mind, even with a tariff as grotesque and barbarous as ours" (italics ours).

In our country the struggle between the proponents of Free Trade and Protection began at the time of the Nation's birth. Protection, persistently promoted, triumphed in the end. An outspoken opponent of the tariff, W. G. Sumner, Professor in Yale College, speaking before the International Free Trade Alliance, in New York City, in the spring of 1876, said the system of protection had been pushed so far, and its complicated developments had become so interlocked with each other "that it is today a dead weight on all the production of the country of every kind." He asserted, moreover, "its complete overthrow would be a grand emancipation for manufacturers as well as for everything else."<sup>1</sup>)

This emancipation was never attempted; instead of demolishing the tariff wall it was built higher and higher, despite Professor Sumner's belief, "it is impossible that a system of legislation so shameful and ignorant as our present tariff legislation can long disgrace a free country."<sup>2</sup>) At the time when this was said, the worst was still to come. The Dingley tariff, adopted while President Hoover was in office, has been accused of contributing to the conditions which helped to bring on the second World War.

Secretary of State Hull should be gratefully remembered as the one man who strove to mitigate the evil effects of protectionism to which many nations had had recourse by 1932. No international covenant, intended to promote peace, will realize the promises it appears to extend to men of good will as long as the economic intercourse between nations is not arranged for on the basis, live and let live, founded not in vague altruistic sentiments, but in the firm conviction of the solidarity of interest of all peoples.

<sup>1</sup>) Lectures on the History of Protection in the U. S. N. Y., 1883, p. 60.

<sup>2</sup>) Ibid., p. 64.

The International Economic Conference, which opened at Geneva on April 10, is intended to seek the solution of what is in truth a most difficult problem. So difficult that the *Statist's* Washington correspondent expresses the doubt:

"There is good reason to wonder whether the United States has not espoused 'free trade' and economic co-operation too late to erase the mountain of trade controls accumulating everywhere. President Truman and under-Secretary of State Clayton publicly expect great things from the international trade conference in Geneva in April. But they never explain, for example, how Britain and France, so desperately short of dollars, can afford to lower their import barriers and buy from the United States whenever they can obtain what they need most economically in this country. Or how they will induce the American farmer to give up his export subsidy on cotton. Or how countries like Australia, New Zealand and India can be expected to forego protection for their infant industries. Or how nations with planned economies can avoid cutting their international trade to fit the domestic pattern. These questions are asked everywhere, and State Department circles are no exception."<sup>3</sup>)

"These questions," says the author of the article published in the London journal of finance and trade, "are asked everywhere." Are they really? Have our readers' daily newspapers discussed them? Have labor papers and farmers' weeklies and monthlies presented the problem to their readers? Not to our knowledge. And here is the rub. How can public opinion, of which men make so much, exercise a salutary influence on public affairs so long as the majority of the people are not properly informed on so vital a question? A minor economic recession even will give an impetus to demands for added tariff legislation. In that case labor and farmers will join the shouters, who will produce what is now lacking, public opinion. In the end, men will again wonder why the universal desire for international peace proved a mere *fata morgana*.

F. P. KENKEL

<sup>3</sup>) Loc. cit. London, March 22, p. 271, col. 1.

Finally, I feel that we ought to be on our guard against thinking that problems are solved by fine words. Looking back over the past few years, it is easy to remember many fine phrases and historic meetings. What thoughts are conjured up by words like Atlantic Charter, Yalta, Potsdam, Bretton Woods? It is one thing solemnly to lay down principles, and quite another to put them into practice. There is an ever-growing tendency for the leaders of nations to pretend, at all costs, to have reached agreement. There are experts who can find a formula for anything. I must confess that I have grown rather tired of these formulas. It is an old saying, but a true one, that actions speak louder than words.

CARDINAL GRIFFIN



## Warder's Review

### *Dangerous Because Abused*

SINCE the term democracy has been made to serve the purpose of agitators and flatterers of the mass, its true meaning has been lost in a vague mist. The dictatorship of the Bolsheviks in Russia is referred to as democratic and the exercise of power by a strong labor union is called "the democratic way." Considerations of this kind caused Professor W. Kaegi, who lectures on political jurisprudence in the University of Zurich, to state laconically, it was absurd to loose words at present over democracy. The whole world pretended to be democratic; everyone wanted to be a democrat and to be considered such. Nevertheless, democracy had rarely been in greater danger than it is today. Wherever men spoke loudest about democracy and anti-facism, documenting the truth of their assertions before the world with a record of 99.29 percent of all the votes cast in an election, there—so the distinguished Swiss scholar believes—"people probably had every reason to be silent, not to talk."

Professor Kaegi's fear regarding the safety of democracy should not be dismissed lightly. Democracy is not secure even with us because men have assigned to government a new role which jeopardizes personal and local independence. Thomas Jefferson thought that of the two opposite perils which have perpetually threatened the welfare of political society—anarchy on the one hand, loss of self-government on the other—the latter was really the more to be dreaded because its beginnings are so terribly insidious. Writing almost sixty years ago, the historian John Fisk added to this opinion the remark: "Many will understand what is meant by a threat of secession, where few take heed of the baneful principle involved in a Texas Seed-bill!"<sup>1</sup> And Professor Fisk did not live to see the subsidy bills of our own days!

With the intention of recommending the book to serious lovers of American history, let us quote one relevant statement from Professor Ralph Barton Perry's volume on "Puritanism and Democracy": "There is a threat to liberty—not only in disloyal government, but also in excessive government, not only in tyranny, but also in paternalism. A popular government is peculiarly liable to this

abuse."<sup>2</sup>) If it were not so, the independence of city states and nations in the past would have remained secure for more generations than was the case.

### *Remarks on the Open Shop*

UNDER the misleading title "Rome Votes Against Closed Shop," the *Catholic Worker*, of Manchester, England, has published the following information:

"The Catholic Institute for Social Action in Rome has opposed the closed shop. In proposals relating to labor legislation for Italy it urges that trade unions should be independent of Government, as well as of political parties, and that workers should be free to join or not join a trade union. The Institute also insists on industry-wide collective bargaining."

Although this opinion was formulated in Rome and came out of Rome, the impression should not be created that "Rome," meaning the Church, had spoken officially. In the matter of the closed shop, as in so many other instances, circumstances alter cases. The fact that the guilds of former days operated as closed shops by no means demonstrates the closed shop to be a desirable institution in the present. The guilds were not merely vocational but also civic corporations, whose members were thoroughly imbued with the sense of their obligation to contribute to the welfare of the commune. The guild's closed shop served not merely the selfish interest of its members, but the common good. The commune itself was a closed shop which was to provide everybody residing within its walled confines the opportunity to live a contented life in frugal comfort.

Let us add, months before the opinion on the closed shop expressed by the Catholic Institute for Social Action at Rome was made known, the *Catholic Times*, of London, published a leading article on the subject (in the issue of September 6, 1946, p. 6) which, having affirmed "we believe in trade unions, and in a man's right to join with his fellows in a union," continues: "But we do not believe that any man should be compelled to join a union. To be candid, we think that the effort at compulsion is a sign of weakness on the part

<sup>1</sup>) The Beginnings of New England. Boston, 18th Thousand, 1898, p. 24.

<sup>2</sup>) From the chapter on "Liberty and the Limits of Government," publ. by Vanguard Press, N. Y., 1944, p. 531.



of the union; it is an attempt to cash in on the part of the power which Labor holds for the moment." Continuing the argument, the article expresses the writer's fear that "there is an excess of zeal in this 'closed shop' business. After all, in the country's hour of greatest peril it allowed the man who conscientiously objected, to stay out of the armed forces, and we can not see why the unions cannot allow at least a similar minimum freedom to the workers."

One reason is the fear of the danger scabs threaten unions with. With their aid all too many strikes were broken by employers of labor throughout the decades. The enterpriser had no particular love for the scab, frequently an incompetent or irresponsible worker. But he was willing to use him to keep labor in its place.

### Poorly Orientated

IT is regrettable the "Pittsburgh Statement," issued by the National Study Conference on the Church and Economic Life, held at Pittsburgh in February, was not available to Mr. M. K. Hart, President, National Economic Council, while engaged in writing the *Economic Council Letter*, dated March first. Possibly the knowledge of this forthright declaration of principles and opinions pertaining to "Crucial Problems In Economic Life With Which Church People Should Be Concerned," might have caused him to consider more soberly the problems to which he devotes four pages in quarto.

Mr. Hart would have learned from the source referred to, before all, that "human society is in the process of change and in no area of human relations have we attained a truly Christian standard of life." Likewise that "it is desirable to work toward an economy which provides an assured adequate income for every family," and that "profits are characteristic of a money economy and are defensible, subject to proper methods of accumulating and distributing them . . . . Christians must be actuated more largely by a service motive than by a profit motive." The knowledge of these, and many other equally fundamental declarations, contained in the "Statement," should have cooled his temper and granted him the grace to see also the other side of the question—the sins of the capitalistic regime.

The author of *Council Letter No. 162* fulminates furiously against Communism, without considering that it is, after all, a savage protest

against an economic system inherently unjust, inhuman and brutal. The Council's President accuses Karl Marx of having added "to the ancient tyrannies a new kind of hatred, a class hatred." The accusation is true enough. But had not the sins of the third estate, the terrible abuses of which capital was guilty prepared the soil for the reception of hate? Has Mr. Hart delved into the report of parliamentary commissions charged with the obligation to investigate the shameful conditions under which children, women, and men were obliged to slave in England's factories and mines during the unrestricted regime?

Conditions were never quite as bad in our country as they were in England, but even here the freedom Mr. Hart makes so much of meant child labor, to mention only one of the crimes committed by capital, and cold-heartedly so at that. It was Alexander Hamilton remarked, in what Richard Morris calls "his classic survey of industrial prospects," that four sevenths of the workers in the cotton mills of Great Britain "were women and children, of whom the greatest proportion are children, *and many of them of a tender age*" (italics ours). Far from condemning this outrage, the distinguished Federalist maintained, "not only would their employment relieve the prevailing labor shortage in this country, but it would serve to give the farmer a supplementary income."<sup>1</sup> Moreover, reporting in 1791 on the progress of his manufacturing venture in Rhode Island, Moses Brown frankly declared that, "as the Manufactory of Mill yarn is done by children, *eight to fourteen years old it is near a Total Saving of Labour to the Country* as perhaps Any Other that can be named" (italics ours). Mr. Morris asks his readers to bear in mind "that as late as the turn of the present century eight year old children were regularly employed in the textile industry of the South."<sup>2</sup> Mrs. Van Vorst's book, "The Cry of the Children," published in 1908, let us add, could enlighten Mr. Hart on what Senator Albert J. Beveridge called "the revolting infamy of child labor in the Republic."<sup>3</sup>

"After our ancestors had, in 1781, established their independence," so Mr. Hart asserts, "complete freedom had its chance for the first time in history." This is true; unfortunately financiers and enterprisers made the worst possible use of this freedom which granted them the license to

<sup>1</sup>) Morris. *Government and Labor in Early America*. Columbia Univ. Press. N. Y., 1946, p. 518.

<sup>2</sup>) Ibid.

<sup>3</sup>) Loc. cit., N. Y., 1908. Introduction, p. XI.



exploit labor, nature, and gullible people without let or hindrance. Not to realize this is sheer folly, and leads to the adoption of false policies such as those the reactionary princes and statesmen sought after the close of the Napoleonic wars. They attempted to retain or reestablish the absolutistic regime until they were driven to the wall by a series of revolutions, the most radical of which we have witnessed.

State Socialism is, indeed, a danger to be feared and shunned (Mr. Hart does not employ the term, but he does condemn the thing). The New Deal was without a doubt a dangerous expedient, but society is, as it were, a living organism which grows, flourishes and declines. Neither political nor economic institutions are changeless. It belongs to man to change, to reform, to extend and perfect them in accordance with the needs, the exigencies and conditions of a particular age and place. The present time clamors for reform. According to the true meaning of the word, reformation precludes any revolution. But revolutions become inevitable when the privileged members of a society refuse or hesitate to heed the increasing murmuring of discontented masses.

### Reflections on Luxury

IT is improbable the present generation will experience a revival of John Ruskin. Too many of his opinions contradict present day tendencies. What could men and women who have for instructors films, magazines, and radio talks, make of the British writer's statement: "Luxuries, whether national or personal, must be paid for by labor *withdrawn from useful things*; and no nation has a right to indulge in them until all its poor are comfortably housed and fed." A truth sociologists might emphasize because it explains why not a few of our problems of a social nature persist in spite of serious endeavors to rectify them.

It is not a question, let us add, of luxuries of a harmful or vicious kind Ruskin had in mind; he states specifically he was speaking only of such luxuries of civilized life that are in possession harmless, and in acquirement, serviceable as a motive for exertion. But even on these favorable terms he arrives at the conclusion "that the nation should not indulge in them except under severe limitations."<sup>1</sup>)

All of this is opposed to the prevailing "public

<sup>1</sup>) The Political Economy of Art. Addenda. Note 5th. Invention of new wants.

opinion" on the subject, but it agrees strictly with the Catholic view. Addressing a large concourse of Italian farmers, metayers, and farm laborers some time last fall, Pius XII stated:

"Woe to those who start a conflagration by starting up fruitless revolts. Woe to those who fan the blaze by *scandalous luxury and dissipation*. Mothers and fathers of families, see to it that your children understand better how sacred is bread and the earth which yields it. Our time has forgotten this. *From a respectable simplicity of life it has moved away to an attitude where unhealthy joys are searched for*. Now the Lord has made scarcer the gifts of His bread to recall us back to the right road through hard experiences."

The wisdom of the Pope's words will, we fear, be lost, even on many Catholics. The masses at least are convinced that an American does not live by bread alone, but that he has a claim on whatever is manufactured and produced with the intention of promoting men's desire for pleasure and pleasurable things. Capital, for reasons of its own, promotes the craving for luxuries, regardless of the welfare of the people. Its purpose is to increase production in consonance with the profit motive. Whether a product may profit the consumer, is no concern of the enterpriser or merchant. The common good, which Ruskin also had in mind, is not thought of by them at all. Mr. Charles Luckman, of Lever Brothers Company, in a speech he made in Chicago last November before the Super Market Institute, revealed the intention of the men of his type and class to promote the epicurean cravings of the mass.

Having suggested to the purveyors of food, who were his audience, the desirability to establish as an objective for 1970 "a standard of living for the American wage earner which is at least 100 percent higher than the level of today," the speaker reached the final pitch of his utopian promise in the statement: "Moreover, such a higher standard of living would also be good news to the sellers of those delicacies which transform eating from a necessity to a delight."

Possibly, the consummation of a program of this kind might prove a boon for "business"; but we doubt it. No people addicted to luxuries and soft living can retain the virtues that make for stability and the healthy development of economic life. We can even today observe the social and economic results of the actions of a spoilt generation. Moreover, when society is sick, it is always beset by parasites. They are costly and the burden they place on society must be borne by the national economy. And they are to be found wherever luxury prevails.



## Contemporary Opinion

TODAY we find the very basic concepts of that (the American) creed challenged. We see eternal and absolute truth, moral and natural law scorned. We are told that the Constitution means anything we choose to say it means, not what its words clearly import. We legislate for votes; we vote for self-interest. We have no sanction, authority or point of reference above or outside ourselves. Man is regarded not as an individual but as a collective mass and creature of those who possess power. The general welfare is construed to be whatever the majority want to do without reference to freedom or the individual dignity of man and the pride of individual ingenuity and accomplishment. The general good is merely an arithmetical calculation. We have a government by numbers; not by principles, justice, reason and right. That's government by man, not by law. That is totalitarianism; that is not a constitutional Republic. That doctrine sanctions the despotic State. That is not the creed of our fathers. That is not the creed of the Declaration of Independence.

EUGENE L. GAREY<sup>1</sup>

It is one thing for the State to be concerned to relieve social distress; quite another thing for the State to make 'welfare,' in the sense of material comfort and prosperity for all classes, its primary aim. (Mr. Heron's enterprising researches in Odhams Dictionary revealed that in its modern meaning 'welfare' has no reference to the spiritual.) Such a State must necessarily seek economic power, and therefore military power; the great nations of the modern world are best described as 'Industrial Power States.' The threat of war is always upon them, the penalty for their having left out of view the true doctrine of man and his spiritual goal. In any event, true welfare consists not in palliatives, compensation for unsatisfying work, but in the rightness of the job itself: a job worth doing, done by the best techniques, producing an article of the best quality—and which the worker enjoys doing because it is his sort of job. If we could bring about such vocational conditions (and might we not, asked Mr. Heron, through a re-thinking of the National

Guild idea?), then the Welfare State would be no longer necessary; the industrial system would produce its own welfare.

*Christendom*<sup>1</sup>

You do not as a rule find a broadminded person "narrow" when it comes to questions of commercial morality. And since morality can never concern itself only with personal and private affairs, but has its extension into social and political life, broadmindedness has a way of expressing solicitude for doing justice to all political points of view.

It must not be denied that that, too, like broadmindedness itself, sounds an excellent thing. But, in practice, some of the political points they have in mind are anti-Christian. We hear folk say that we should try to understand the Russians, and their Communist outlook. So we should; in fact, much of the evil of our times comes from our not having understood them enough. But understanding them and meeting them half-way are two different things. What the broadminded so often want to do is to compromise with Communism—to be friendly not only with Communists, but also with their materialistic doctrines. It is very like trying to stake out a claim in both worlds; to be ready to serve God as long as He does not demand too rigid a denunciation of the world, the flesh and the devil.

C. J. WOOLEN

After poverty and squalor, to William Morris the most distressing feature of the nineteenth century was the "horrible burden of unnecessary production," by which men "created, in a never-ending series sham or artificial necessities, which became, under the iron rule of the World-Market, of equal importance to them with the real necessities which supported life. By all this they burdened themselves with a prodigious mass of work merely for the sake of keeping their wretched system going." This insane appetite for unnecessary objects was to him quite evidently the result of capitalism. He took the simple view that the rich were bad and the poor were good, and he thought that the distinction applied to their taste as well as their morals. He could not, of course,

<sup>1</sup> From address, "Man Cannot Govern Without God," delivered at Louisville, Ky., for the Kentucky Bar Association.

<sup>1</sup> "A Journal of Christian Sociology." (Anglican) Oxford, Dec., 1946.



foresee that the rich would learn their taste from William Morris and the poor from the nineteenth century bourgeoisie. He thought that in the egalitarian future the shrines of luxury and pride would just naturally be deserted; that people would deliberately limit production in order to give themselves more leisure and a pleasanter setting for their lives. And now of course nobody thinks in those terms at all. Americans are profoundly convinced that the soul of man cannot find rest without six different kinds of ice-cream and a vast assortment of machines for emitting preserved noise; and so would the rest of us be if we were used to having as much money as they have. Whatever other values fail to survive the decay of the capitalist world, this one does not look like going down in the process. We may submit to austerity, with a very bad grace, to tide over a crisis; but we intend to make the simplifier as out of place after the revolution (whether socialist or managerial) as he was before.

GRAHAM HOUGH  
*The New Statesman*

The white man's civilization is rotten to the core. I say that education cannot save it unless it is proper education. I believe that we have been wanting on the moral side for the last 150 years at least. You can educate a boy, develop his mind and build up his body, but if you neglect the moral side you will turn out a Hitler or a Stalin. If the world is to be saved those responsible for education must devote themselves at least as much to the moral as to the intellectual and physical.

If the law: "love your fellow men" were taken up by the Governments which bicker day after day about peace—when there is no peace—and put into practice by our universities and schools, five years would not be too short a time to save civilization.

ARCHBISHOP MCGRATH OF CARDIFF

Woe to the country, Francis Lieber exclaims, in which political hypocrisy first calls the people almighty, then teaches that the voice of the people is divine, then pretends to take a mere clamor for the true voice of the people, and lastly gets up the desired clamor. The consequences are frightful and invariably unfitting for liberty.

## Fragments

READERS of Nova Scotia's Catholic weekly, the *Casket*, are reminded that "the predatory Capitalist preceded the Bolshevik. Predatory Capitalism and Communism are both extremes to be avoided. Condemning one must not be construed as aiding the other."

With the present growing feeling against bureaucratic control of matters of daily life, says the *Bulletin, Friends of the Public Schools*, one would think that this year would be a poor time to pass a bill to create a new bureaucracy that can go far toward controlling the education of the children.

In her book, "The Roosevelt I Knew," Miss Frances Perkins has this to say about the preliminary work of the New Deal: "At the President's request we steered clear of people who were too theoretical . . ." And when John Maynard Keynes visited Roosevelt in 1934 he remarked to the author that he had "supposed the President was more literate, economically speaking." In the absence of a comprehensive theoretical context, the frame of Roosevelt's decisions was, David T. Bazelon remarks, "a very simple religious humanitarianism balanced by opportunistic political considerations."

Heretofore of rather conservative opinion regarding India's aspirations for independence, the *Examiner*, of Bombay, now admits: "At last, the Indian giant is awake and on the move towards complete independence. The old order is going, yielding place to the new order with new masters and new manners."

"If the Church is to meet the challenge of modern social sophistries," remarks a writer in the *Standard and Times*, of Philadelphia, "she must get out into the open with her own social program and Catholics must fight for it on the street, in the market place, at public assemblies, in the mill and factory, in the business office."

A question of timely importance is suggested by Fr. P. J. Sontag, S.J., in his "Retreat for Lay-folk": "Besides financial contributions, do I render *personal service* to the poor according to my position and means? Or do I favor only organized charities, or State 'charity'?"



# THE SOCIAL APOSTOLATE

## Theory — Procedure — Action

### *The Sole Remedy For Social Disintegration*

ANTHROPOLOGICAL research during the present century has been largely devoted to a study of the primitive form of our most important social institutions—the family, the state, private property, education, etc. Typical of such studies are Robert H. Lowie's "Primitive Society" first published in 1921. This book is mainly devoted to a rejection of the evolutionary doctrine propounded by Lewis H. Morgan in a book published about one-half century before Lowie's volume. Morgan's book was entitled "Ancient Society" and frankly sought to carry over the biological theories of Darwin as applied to living organisms to an investigation of the entire field of man's moral, intellectual, cultural, religious and aesthetic life.

As early as 1906 the well-known Viennese ethnologist, Reverend Wilhelm Schmidt, S.V.D. and his Anthropos School had likewise centered much of their research upon the primitive form of important social institutions, more especially marriage and the family. Father Schmidt and his Associates succeeded in convincing anthropologists and students of culture that the monogamous family had existed as a definite social institution in primitive culture. On the basis of strong evidence, often supplied by missionaries working among primitive tribes like the pigmies, the Andaman Islanders, the Veddahs of Ceylon and the Bushmen of Australia, these anthropologists erected a theory as to the development of human culture which is squarely opposed to that of the so-called evolutionary school.

It is hardly worthwhile at this date to recall the argumentation of Fathers Schmidt, Coppers, Schebesta, Gusinde—all of them members of the Society of the Divine Word who have effectively rejected the opinions of the evolutionary school and replaced them by a more solid edifice based on factual evidence from widely separated areas of primitive culture.

Students interested in this phase of anthropological research will find the facts pertinent to the controversy between the evolutionary and the anthropos school in numerous articles published in "Anthropos" (founded in 1906) and in the monumental work by Fathers Schmidt and Coppers "Voelker und Kulturen."

Sociologists who are deeply interested in many questions pertaining to this phase of anthropological studies naturally turn their attention to the new facts so eloquently presented to the writers of what has now become known as the Anthropos School. Some of the sociologists who had grown up under the shadow of evolutionary teaching were very slow to accept the more scientific opinions propounded by anthropologists as to the original conditions of the family in primitive society. The widespread existence of monogamy was clearly established by many facts gathered by students of primitive culture. Sociologists were loath to acknowledge that originally the family unit was often a more stable organization than in civilized society. But they were forced to accept the factual evidence.

The family, the fundamental social institution had disintegrated to an alarming extent among many of the cultured modern nations. Sociologists, not being able to deny this fact, made large use of such phrases as disintegration of family, broken homes, neglected children, increase of juvenile delinquency, as if harping on these depressive aspects of modern society would help us to reconstitute the family in its pristine strength.

They overlooked the fact so strikingly pointed out by Professor W. G. Beach in the beginning of his book on Sociology that we have shattered the older moral unities and have failed to substitute others in their place.

Sociologists with all of the insistence on the above mentioned clichés have not told us how to reorganize and reconstitute the family—the fundamental social basis.

The Church has, of course, frequently pointed to the one "Remedy for Social Disintegration." This is a return to conditions as they were in the beginning, when God Himself gave the helpmate to Adam, and had joined them to live together until death do them part.

The Holy Father, as the chief spiritual ruler of the flock of Christ, viewed with alarm those tendencies that have dismantled the family, the social edifice that lies at the basis of all human progress.

Modern society, unfortunately, has forgotten all these wholesome restraints which the Christian Church has thrown around marriage. And yet it is one of the teachings of the Catholic Church that



marriage is not only a civil contract but also a sacrament. As such this contract is something holy and cannot be lightly set aside. Little wonder then that the Holy Father has recommended to the special prayers of the members of the Apostleship of Prayer a very appropriate intention for the month of May of this year. It is the Sanctification of Married Life. What an excellent intention to recommend to God in all of our prayers during the month of May.

And praying for this intention the citizens of

America will pray for the restoration of something which we have seen has existed even in primitive society. This is the monogamous family. It is not strange that while asking us to pray for the sanctification of Married Life we are at the same time pleading for a restoration of that happy condition which existed in Paradise and among so many primitive people before they became acquainted with the vicious developments of what we now call "Modern Civilization."

ALBERT MUNTSCH, S.J.

#### Credit as a Service

#### *With Our Parish Credit Unions—II*

IN general the Parish Credit Unions founded with the assistance of the members of the CV have flourished. Unfortunately, not all of them report to the Bureau, but those that do render a creditable account of their affairs. It is with particular satisfaction we point to the activity of St. Francis Parish Credit Union of Milwaukee. Not merely because its letter-head acknowledges the organization's affiliation with the Catholic Central Verein of America, but rather because this Parish Credit Union owes a good deal to one of our members and officers, Mr. August Springob. Who, by the way, not alone helped to found the organization referred to, but, in addition, sixteen other Parish Credit Unions, among them one as far removed from Milwaukee as St. Michael's Credit Union in Yonkers, N. Y.

According to the Thirteenth Annual Statement of St. Francis Parish Credit Union total assets had reached \$122,956.86 on Dec. 31, 1946. Of this amount \$25,000.59 was outstanding on personal loans and \$15,051.22 on real estate loans. Stocks and bonds held by this Credit Union amounted to \$73,382.50, with cash on hand \$9,521.55. Furniture and fixtures were represented among assets by the nominal sum of One Dollar. During the thirteen years of its existence St. Francis Parish Credit Union has granted 2106 loans for a total amount of \$496,108.00. Since April 1, 1938, the interest rate demanded of borrowers was  $\frac{3}{4}$  of 1% monthly; income from this source has been sufficient to provide for the organization's needs. In fact, this rate permitted the payment of a dividend of 4% until 1941, when the rate was reduced to  $2\frac{1}{2}$ %, while eventually only 1% was granted share holders. Their deposits amounted to \$111,244.42 at the close of this Credit Union's last business year.

In accordance with the CV recommendation regarding the need of establishing conferences for Catholic Parish Credit Unions of a certain locality, to promote the spirit of mutual aid in accordance with the dictates of justice and charity, the Wisconsin Catholic Parish Credit Union Conference was founded soon after the National Convention, conducted at LaCrosse in 1935. The organization held bi-monthly meetings (except during the Summer) until the rationing of gas during the war made it difficult to drive overland, while those employed in war work found it impossible to absent themselves from their jobs. The Conference which has conducted 54 meetings since its inception over eleven years ago, has survived.

In no other city of the United States does there exist a larger number of Parish Credit Unions than in St. Louis. No report has, however, been received from the oldest one among them, St. Andrew's Credit Union, the first Credit Union of any kind organized in the State of Missouri. St. Francis de Sales Credit Union closed its last business year with total assets of \$67,048.62. \$10,000 was on loan to members; for the rest the money accumulated in the course of years was invested in United States Saving Bonds, Series G, Building and Loan Shares, Missouri Credit Union Shares, and \$4,041.25 were accounted for by bank deposits. Total liabilities, \$625.02, including dividends payable, \$510.17. The savings of 589 members, represented by shares, had reached \$64,711.43.

While the war and financial conditions have limited the growth of Credit Unions to an extent, St. Cecilia's Parish Credit Union, also of St. Louis, has continued to grow. During a nine months period it increased the number of its members from 157 to 172, and assets from \$13,106.90 to \$21,736.91. \$5,532.94 was outstanding on loans to members.



St. Cecilia's Credit Union has furnished us with a list showing the number and nature of loans granted for the nine months period referred to. There were, all in all, 37 loans made for a total of \$7,227.50. Eight loans were made to borrowers to aid them to pay small bills (\$342.50); six to pay for home repairs (\$1,895.00); three for the purchase of clothing (\$106.00); three to pay doctor and hospital bills (\$235.00); two for the purchase of fuel (\$50.00); two for a total amount of \$2,000.00, to furnish stores with merchandise. Thirteen loans were granted members for the following purposes: moving expenses, \$150.00; graduation costs, \$75.00; to pay note on home, \$450.00; to buy a furnace, \$400.00; to pay paperhanger's bill, \$50.00, and the same amount for the payment of income tax. Other loans were intended to defray the cost of automobile repairs (\$33), the repair of a garage (\$150), and for such purposes as the purchase of office equipment

(\$550); tuition at a general trade school (\$275); the purchase of an accordion (\$200); a radio (\$150); and a vacation (\$660).

If we knew all the particulars incidental to these loans, it would probably be possible to write more than one little tale in the style of Hans Christian Andersen, and perhaps in some cases stories with a touch of the pathos characteristic of Charles Dickens. In certain instances the loan sharks were undoubtedly cheated out of their usurious charges. That they still flourish is evident from the money they spend on advertising. No one who knows life and the true meaning of social and economic insecurity will deny to the Credit Union a mission. The need for ready cash may, like sickness, surprise not merely well-to-do but even wealthy families. We have personal knowledge of a sudden need, arising during a depression, forcing families in affluent circumstances to have recourse to money lenders or pawn shops.

(To Be Continued)

#### A Timely Point

#### *Duties Correspond to Rights*

**A** PRESENTATION of salient opinions, contained in the Lenten Pastorals of the members of the English hierarchy, published in the *Catholic Herald*, of London, rather stresses certain passages from the episcopal letter that has Msgr. Poskitt, Bishop of Leeds, for its author.

In opening his Pastoral, the Bishop restates the fundamental truth that every man "has certain rights given by God" and that with every right there goes a corresponding duty to God and his fellow men. "This universal principle of the social order," says Msgr. Poskitt, "holds good for all time and in every place and circumstance whether it be in the society of the family or the factory, or the State, or the world. This is one of the 'Maker's Instructions' and if we neglect or despise it we are preparing for ourselves a fatal crash."

After this forthright statement and noting that

the world is in an "awful mess," the Bishop says: "I think it is time to place the emphasis on the rights of the employers, whether it be individuals or the State, and the duty of the workers with regard to those rights. Whereas in the past, the employers have not always realized their responsibilities to their employees, now the danger is that the workers, having gained a recognition of their rights, which are to a great extent guaranteed by legislation, do not always realize their responsibilities to their employers and to the community which depends on their work."

The Bishop then applies this precept in detail in regard to wage agreements and concludes: "Hence there is no moral justification for unofficial strikes, especially in critical times like these, which hold up the life of the whole community. Instead of the employers exploiting the workers, it is now the political agitators who exploit the workers, for their own private political ends!"

"Robert Owen, like Godwin, was," Herbert Read states in his study of the life of William Godwin, "an out-spoken critic of political methods. Years before it was achieved he prophesied that parliamentary reform would bring no new benefits to the poor . . . . He insisted that the real

revolution must be in human relationship rather than in the form of government, that it must be economic rather than political and that only by education and the alteration of environment could men be made free." Unfortunately, let us add, Owen, as a rationalist, excluded religion from his program of reform.



## A Source of Food

*Fish Ponds on the Farm*

ALL over northern Europe, wherever men lived at a great distance from the ocean, fish culture was practiced in medieval days. Carp, a fish native to Asia Minor, found its way via Italy, to ponds and rivers in all parts of Germany, for instance. Before all the Cistercians cultivated fish in ponds; but we know of at least one town that conducted a municipal fish pond, which was discontinued early in the 19th century as a result of the new economic dispensation which opposed the participation of public authority in economic endeavors of any kind.

In our country fish ponds have not been popular in the past. A large supply of meat, in the absence of days of fast and abstinence, satisfied every reasonable demand for flesh food. Besides, the ocean, numerous rivers and lakes furnished several generations of Americans with an abundance of fish. Nevertheless, the advantages a fish pond offers the farmer have not been entirely lost sight of. With the result that there are about 360,000 acres of farm and ranch ponds in the United States today, with a potential yield of eighteen million pounds of edible fish a year.

According to *Recreation*, which depends for its information on a Senate Document dealing with "Fishery Resources of the United States," farm ponds usually cover from one to five acres. Texas alone boasts about 100,000 ponds of which 70 percent are suitable for fish. In the fiscal year 1944-45, requests to stock ponds were over 200 percent higher than in the previous year. In the fiscal year ending June 30, 1946, the Fish and Wild-

life Service furnished 7,600,000 fish to farm ponds, a ninety percent increase over the 1944 figure.

Fish ponds have a bearing also on soil conservation. The Soil Conservation Service has estimated that 649,000 additional farm and ranch ponds are needed in the United States to meet soil conservation needs. It would require nearly 1,000,000,000 fish to stock that number of ponds, and today the Fish and Wildlife Service has only one-sixth enough hatchery ponds to provide this amount of stock. In addition to the Wildlife Service, the Extension Service of the Department of Agriculture is interested in promoting fish ponds and fish culture. It supplies literature on the subject to inquirers.

It is unfortunate, we believe, the publication we have quoted from should say in the end: "By developing these pools many farmers are bringing one of the best kinds of recreation within the convenient reach of many." Fish ponds should be considered above all a source of food supply and an opportunity offered smaller farmers to augment their income by marketing fish in nearby communities. The present supply of fish is inadequate; particularly in communities among whose inhabitants are a large number of Catholics. The fact that even in entirely protestant parts of Northern Germany fish culture was continued to our days, indicates that we have to do with an economic proposition worthy of serious thought and study. All Berlin, for instance, consumed carp on Christmas eve, more than three hundreds years after the introduction of the Reformation into Brandenburg.

## The Living Soil

*Favor Composting*

ONE of the resolutions adopted by the annual meeting of the Scott County Farm Bureau, conducted at Benton, Missouri, on February 6, is of more than passing interest. It is the first declaration, as far as we know, by a body of American farmers, revealing awareness of the theories and practices of a school opposed to what Sir Howard calls the "medicine cupboard," those artificial means of stimulating soil fertility, which will kill not only the complaint but also the patient. It could not be otherwise, because, as C. Alma Baker writes: "It is obvious that if we take the living fertility from the soil for the sake of

our farming operations we must return that fertility in organic manurial substances in order that farming operations may be continued. The substances must be organic so that they may respond to plant needs and not merely to chemical formulae, because no such formulae can possibly be complete."

*The Resolution*

"Whereas, the use of commercial fertilizers are an adjuvant to the diminishing nutrient elements of our soils, they are not substitutes since they do not keep alive the micro-biological life of the soil, and

"Whereas, the continued and absolute use of these commercial fertilizers would make of our fertile land



so many nutrient tanks, and whereas consequently man would then be entirely dependent upon the manufacturers of commercial fertilizers and the farmer would become instead of the independent person he is today, the slave depending upon the manufacturers of artificial fertilizers on the one hand and upon the world market on the other,

"Be it resolved, that measures be taken to instruct the people in the use of natural manures, green manures, and especially in the use of compost, that the habit of burning the field, etc., be discouraged, except in special cases, and that the waste be used to form compost piles, by which the micro-biological life will be encouraged and, therefore, the natural symbiosis will be continued."

In his book, "The Labouring Earth," the author referred to declares: "We must establish peace with the soil because without it there can be no health in man, beast or plant . . . the earth is

our banking account and if we wish to draw out we must pay in. For the past hundred years, since the chemist first started to treat the soil in 1840, we have been handing in cheques that are at last coming back dishonoured. We must remember that civilization wages constant strife with war, famine and disease, the three forces that were for so long the only solution to the population question. If we desire peace in the world, the maintenance of our increase and sound health among all the varied forms of life on this planet, we must ascertain Nature's way and follow it. If there is to be any stimulus it must be provided according to Nature's own laws." This principle the Missouri farmers spoken of have evidently grasped.

#### Surprising Natural Increase

##### *Tithing Revived*

INSPIRED by a sermon in his local church, Perry Hayden, a Quaker miller of Tecumseh, Michigan, set out in 1940 to illustrate some Bible lessons on "Tithing, rebirth and returns on what we sow."

Hayden started with a cubic inch of wheat seed, *Agricultural Mission Notes* reports, which he planted in a plot four feet by eight feet. A year later, he harvested the wheat, deducting ten per cent of the crop as a tithe to the church. He then planted the balance the following year. The second, third, and fourth years he deducted the tithe and replanted the balance of each crop. Last year's crop, which was the fifth, had grown from the original cubic inch to 230 acres and netted 5,555 bushels. The sixth and final year of the demonstration required 2,500 acres of land. "If continued for nine years," said Mr. Hayden, "it would require all the land of West Virginia and in ten years it would cover the whole United

States." It is estimated that the 13th year would cover the whole globe; all starting with a cubic inch of wheat, a little faith and God's promise of increase.

Land for the first five years, was furnished by Henry Ford, but last fall's planting was so large that no single tract of land in Michigan could handle it. So the seed was parceled out to about 250 farmers throughout the country, who have planted the genuine Biblical Wheat and the tithe was given to more than 150 different church groups representing all faiths.

Says Mr. Hayden, "A ten per cent tithe was deducted each year for the church and the balance planted. The average annual increase of the tithed wheat far exceeded the state average for Michigan."

Of course, there are easier ways of raising money for religious purposes, but none more religious.

For many years the exact place of origin of the pumpkin was undetermined, but archeologists have recently brought forth evidence establishing the central part of the Western Hemisphere as its native home. Numerous seeds and fragments of pottery have been found in the American Southwest which indicate that pumpkins were known to the Basket Makers, an Indian civilization that existed about 2,000 years ago. The prehistoric cemeteries near Lima, Peru, have furnished similar evidence of the pumpkin's early

existence. Funerary vases have been found, some modeled after pumpkins and others having striking resemblance in details to the summer crook-neck squash. Most of the varieties grown today originated in the Mexican-Central American region or in the Peruvian-Colombian-Ecuadoran region. From there they were probably taken to the other areas in all the Americas wherever climatic conditions favored their growth.

*Agriculture in the Americas*



# SOCIAL REVIEW

## *Catholic Social Action*

PLANS for the meetings of the Fourth International Catholic Motion Picture Congress, to be held at Brussels in the early summer, under the auspices of the International Catholic Motion Picture Office (Office Catholique International du Cinema, OCIC), are well underway. The plan indicates the growing recognition of the need for positive action in this important field.

The Congress is expected to make a comprehensive study of all aspects of the motion picture problem, with experts from different parts of the world presenting "reports" and taking part in the discussions.

TOWARD the end of June the International Seminarians' Study Week, the first of its kind in the Americas, will be conducted at John Brebeuf College, Montreal. More than 400 seminarians from the United States, Canada, Central and South America will be delegated to the conference, at which Canon Joseph Cardijn, international chaplain of the Young Christian Workers, will speak.

Letters of approbation and encouragement have been received from: Most Rev. John J. Mitty, D.D., Archbishop of San Francisco and episcopal chairman of the Catholic Action Study Dept of NCWC; Most Rev. John H. MacDonald, D.D., Archbishop of Edmonton, Alberta, and episcopal chairman of the Canadian Catholic Action Committee (English section); and Most Rev. Philip Desranleau, D.D., Bishop of Sherbrooke, Quebec, and episcopal chairman of the Canadian Catholic Action Committee (French section).

IN recent years Jesuits in Bombay have conducted missions and given lecture courses in factories and to the employees of other large enterprises. Thus Fr. A. M. Volenti, S.J., lectured at the new Central Trunk Telephone Exchange, from February 10 to 16. Arrangements were made by the authorities that all the girls might attend. The operators were divided into two groups, and the same lecture was repeated to the different groups, including several non-Catholics.

A special hall was provided for the meetings. Catholic girls heard Mass every morning and listened to a short instruction. In the evening, the main lecture was delivered, illustrated with pictures. A thanksgiving service in the office was the grand finale on Sunday morning; many approached the Communion rails. The act of consecration of the Trunk Telephone Girls to the Most Pure Heart of Mary followed and a picture-souvenir was distributed.

A PASTORAL letter of the Polish Bishops admonishes the faithful to oppose the increasing trend of alcoholism. They remind the people of the fact that Poland's enemies always favored alcoholism, wanting to weaken the Polish nation. Now the plague of alcoholism is spreading; even the womenfolk drink. Continuing, the bishops state that alcoholism is causing the degeneration of the society. Drunkenness is a capitulation and defeat of the spirit, encouraging animal instincts.

The pastoral letter exhorts the clergy to make every effort to protect the faithful from drunkenness. The Temperance guilds should flourish again. All Poles are admonished to stop the evil and harmful custom of celebrating patriotic occasions with the excessive use of alcoholics. At the end of the statement the bishops express their hope that the state authorities would restrict the sale of alcoholics, remembering that the income from this source cannot balance the enormous damage caused by alcoholism.

## *Irenic Endeavors*

EARLIER in the year Cardinal Suhard, Archbishop of Paris, presided at a Christian Unity meeting in Paris attended by the heads of the various churches in France. The meeting culminated a week of prayer for the unity of the Christian world. Among the religious heads present were: the head of the Lutheran Church in France, the Russian Orthodox Bishop representing the Patriarch of Moscow, the Bishop of Santorin, and the Patriarch of the French Orthodox Church.

A great number of Catholic priests and religious, together with Lutheran pastors and priests of the Russian Orthodox Church were among the large attendance of the faithful of all churches.

## *Personalia*

IN Jerry Voorhis, a member of Congress from California for ten years and known as a decided liberal, the Cooperative League of the United States has a new Secretary. He assumed office on April first, Mr. E. R. Bowen having retired after thirteen years of service. Murray D. Lincoln, the League President, has stated: "Mr. Voorhis brings to the American Consumers Cooperative movement a capable and dynamic leadership for the vast relationship work before the movement."

At a dinner, arranged in his honor during the recent meeting of the Cooperative Editors and Educators of the United States, in St. Charles, Illinois, Mr. Voorhis admitted to having in mind what appears a rather pre-



sumptuous program: "I hope to have some part in seeing to it that the Cooperative idea is part of the mental equipment of every American, and that Cooperatives give to America a new culture, a deeper culture than she has ever known."

### Social Security

THE United States Federal Security Agency has recommended to Congress that certain titles of the Federal Social Security Law be extended to persons in Puerto Rico and the Virgin Islands who now lack the protection afforded by this law. Included among beneficiaries of this action would be the blind, the aged, and dependent children.

The agency's recommendation stated that both Puerto Rico and the Virgin Islands had adopted local legislation and procedures which would facilitate extension of the Social Security Law as requested.

### Waste

THE Nation's fire waste in 1946, an estimated total of \$561,487,000, was the highest in 20 years and the second highest in the country's history. This huge loss nearly exceeded the record loss of \$561,980,000 in 1926. The 1946 loss represents an increase of 23 per cent over estimated losses of \$445,329,000, recorded in 1945, and 83 per cent higher than losses of \$306,469,520 in the past pre-war year, 1940.

Fire waste in December, 1946, set a new record for a single month—\$58,094,000, an increase of 30 per cent over November, 1946, and 17.4 per cent over December, 1945. The second highest monthly loss ever recorded also occurred in 1946—\$53,252,000 for March.

IN the face of an acute shortage of building material, Louisianians last year burned enough potential timber growth in the state to build 20,000 five-room houses, said Massey H. Anderson, State Forester, in a summary of forest fire damages for 1946. The potential growth on the 1,094,455 acres burned in 1946 would have been sufficient to have produced enough lumber to construct 20,000 houses. This is figuring a low rate of growth at 300 board feet to the acre, and a liberal amount of lumber for each house at 15,000 board feet, the State Forester explained.

The single largest cause of these forest fires was incendiary, or fires purposely set by man. Of the 2,753 fires which were reported during 1946, a total of 2,099 were listed as incendiary, accounting for 83,393 acres of the total.

### Deceptive Practices

ACCORDING to a Prentice-Hall publication a distiller applied to the Connecticut Liquor Commission for approval of its labels (front and back). They were made up in red and gold letters and proclaimed that the product was "Private Stock Whiskey"—"A superb quality whiskey of excellent character and distinctive flavor." The Liquor Commission would not approve the labels; said they tended to deceive. Here's why: On the back label, in small type, this illuminating message appeared:

*"Whiskey colored and flavored with wood chips. Eighty Proof. This whiskey is less than one month old."*

The Connecticut Supreme Court refused to set aside the Commission's action.

### Salesmen's Union

IN Seattle more than 100 real estate salesmen recently attended a meeting given by the local chapter of the Teamsters' Union to discuss plans for organizing real estate salesmen into the Teamsters' group. The union, an AFL affiliate, printed a newspaper announcement inviting all salesmen to attend and mailed questionnaires to all salesmen in the area. Questions asked on the form concerned car expenses, use of part-time salesmen, listing commissions, floor time, and private desk space.

According to a union release, "the subject was carefully examined and extensively discussed, after which it was decided, without a dissenting vote, that such an organization should be formed." This attempt to organize real estate salesmen is said by employers "to come at a time when there is much discussion of the plan to make salesmen affiliate members of NAREB or provide some way for them to join the official family"!

### Gangsterism in Labor Unions

A SPECIAL to the *New York Times* from Chicago, dated April 3, states: "Gangland's desperate attempt to keep control of the \$3,500,000 treasury of an AFL international union with 403,000 members and the possibility of acquiring complete control of the union, which would supply additional millions annually for gangland's coffers, was seen by police today in the second ambush shooting of a local union official last night.

Both shootings are linked by police to a pre-election union convention campaign by anti-hoodlums to take control of offices of the AFL Hotel and Restaurant Employees' International Alliance and Bartenders' Interna-



tional League, which open in Milwaukee tomorrow." This information is based on statements, so the account says, attributed to Captain George Barnes "of the police labor detail."

### *Undesirable Increase*

THE expansion of the female labor force since 1940 has been accompanied by a sharp rise in the number of families in which both husband and wife are in the labor market. According to estimates released by the Bureau of the Census, Department of Commerce, families in which both husband and wife were members of the labor force numbered 5,070,000 in February, 1946—about 2,000,000 more than in the figure reported in the census of April, 1940.

The number of families with both husband and wife in the labor force in February, 1946, comprised almost 18 per cent of all normal families (that is, families with male head, wife present). The corresponding proportion in April, 1940, was only 11 per cent.

### *Influence of Children on Employment Status of Mothers*

IN 24 per cent of the 11,790,000 normal families with no children under 18 years of age in February, 1946, the wife was a member of the labor force. In contrast, the wife was a member of the labor force in only 12 per cent of the 5,090,000 normal families with three or more children under 18. As the number of children increases, there is a consistently smaller proportion of normal families with the wife in the labor force.

The presence of children of school age operates with less force to discourage the labor force participation of women than does the presence of children below school age. Figures show that the wife was a member of the labor force in very nearly the same percentage of normal families with children under 18 but with none under six as in families with no children under 18. Thus, the wife was a member of the labor force in about 23 per cent of the normal families which had children under 18 but not under six. The comparable figure for normal families without any children under 18 was 24 per cent. The presence of children under six years of age reduced sharply the percentage of wives in the labor force.

### *Decline of Rural Population*

THE proportion of the civilian population living in urban areas increased from 56.7 per cent in April, 1940, to 58.6 per cent in July, 1945, and 60.0 per cent in July, 1946, according to esti-

mates released by the Bureau of the Census, Department of Commerce (the figures for all three dates refer to the civilian population not in institutions). During the six and one-fourth years between the 1940 census and the 1946 survey, the proportion living in rural-farm areas decreased from 23.1 per cent to 20.1 per cent, and the proportion in rural-nonfarm areas remained at approximately 20 per cent.

Between 1940 and 1945, while the civilian population decreased by more than 4,000,000 as a result of the expansion of the armed forces, migration to urban areas was heavy enough to maintain the urban population at approximately its 1940 level. Between 1945 and 1946, while demobilization reinforced by natural increase enlarged the civilian population by almost 11,000,000 (8.7 per cent), the urban population increased by 8,000,000 (11.2 per cent). These figures indicate that the movement to cities continued after the end of the war.

### *Reforestation*

THE expenditure of \$536,582 has been approved by the National Forest Reservation Commission to purchase 111,444 acres of land in 22 states for incorporation in the National Forest System, it was announced recently by the Department of Agriculture.

Most of the land slated for purchase from private owners is of value chiefly for timber production and watershed protection. The land, most of which lies east of the Great Plains, was bought at an average cost of \$4.88 an acre, as compared with \$4.53 in 1942.

### *Continuous Rails*

FIRST used by the Central Railway of Georgia, the welded or continuous" railroad rail is expected to be used more generally in the future. According to railroad experts, long sections of welded rail have certain advantages over the standard track made of 39-foot sections. The experts point to reduced shock on rails, rolling stock, and freight. Noise is reduced for passengers. Impact of bridge loads is lessened as much as 50 percent in some cases. The use of long sections at crossings and in city streets, it is claimed, saves damage to pavement near the track.

At present, continuous rails account for a negligible percentage of all the track laid in the United States. Reliable estimates place the total in the neighborhood of 100 miles. About 33 miles of this is in special installations over bridges and grade crossings, through tunnels and stations, and in city streets. The remainder is open track.



# HISTORICAL STUDIES AND NOTES

## THE INDIANS OF NORTH AMERICA

By the  
REV. FRANCIS PIERZ,  
Catholic Missionary

### II.

#### 4. *The Language of the North American Indians*

The languages of our Indians, of which there are seven original and more than fifty derivative dialects, as has already been said, are utterly different in their arrangement of words and endings of syllables from all known European languages. Therefore it is a very difficult task for a white man to learn thoroughly the language of the savages. Their languages are, moreover, so different among themselves that even a savage can only with difficulty or never, acquire the language of another tribe. The *Chippewa*, for instance, have in their language no sound for F, H, C, K, X, and Z. Hence they are unable to pronounce well words containing these letter sounds. In the *Winnebago* language, however, most of the words contain these consonants.

The enunciation, too, is quite different among the various nations. The *Sioux* Indians utter only deep guttural and very inarticulate sounds. The *Winnebago* Indians speak exceedingly indistinctly, hissing with their tongue through their teeth. The *Ottawa* speaks with his mouth closed and swallows his words in abbreviations, so that I, although sitting very close to them, had to prick my ears in order to understand them.

Our *Chippewa*, however, enunciate clearly, beautifully, with open mouth, almost as articulately as the whites.

In the opinion of the philologists, the *Chippewa* language is the most elegant, the most copious in vocabulary and the most suitable of all Indian languages for literary purposes. Nevertheless, it has so many peculiar characteristics that foreigners find it very hard to acquire it. Even the Rt. Rev. Bishop Baraga, who devoted more than twenty years of study to this gigantic language, and who, with incredible labor, composed an excellent grammar and dictionary of it, was forced to confess that he had not yet exhausted the language.

In order to furnish those unacquainted with this language some idea of it, I shall adduce a few words for an example:

My Father (speaking of him in Indian) I say  
—Nos  
My Father (addressing him)—Nose  
My Father (deceased)—Nosiban  
My Father (whom I have never seen)—Nosigoban  
My Father (if including my brothers I speak of him)—Nosina  
My Father (if I speak to my brothers of him, I say)—Kosina  
My Father (if I speak to every one: Thy father, I say)—Kos  
My Father (if I say to every one: Your (plural) father)—Kosiwa  
My Father (if I say to every one: His father)  
—Osan

According to above relation also Kos is changed into Kosiban and Kosigoban, also Osan is changed into Osiban and Osigoban.

The greatest difficulty, however, is encountered by a stranger in learning the conjugation of the verbs of this language, to render correctly the different changes: for a verb has in regard to the various living or inanimate objects, which it expresses, and considering the different personal relations it conveys, in all kinds (voices) and tenses, such varying endings that I might set up for inspection fifty columns, did time and space permit.

I know a missionary, who filled the whole papered wall of his room with the conjugation of a single Indian verb, and in the manifold changes (conjugation) words are formed of a short verb by means of prefixes, middle syllables and suffixes, words containing 20-30 letters, f. i., Wassakwanenindachawwichinang—Enlighten us. Wananagatawenindisowagobanenawag—they examined themselves.

From this brief statement here one may easily see, how difficult it is for a white man to acquire the language of the savages and to speak it faultlessly, how much time and industry is required to know the extraordinary peculiarities of the Indian languages, the infinitely varying endings of the verbs in their conjugation, and to impress upon one's memory fragments (phrases) a thousand yards long.

But a man who has once learned one or several languages of the savage Indians, also knows properly to appreciate them. According to the judgment of expert philologists, the language of the *Chippewa* nation is the most beautiful, the most elegant (gracious) among all tongues of the Indians; it is rich in vocabulary and euphonious, so that it may really be called a cultured original language.



## CHAPTER II.

*The Manner of Life of the Savage Indians,  
i.e. their Habitation, Clothing, Food  
and Family Customs*

5. *Their Habitations*

The habitation of the savages differs entirely from that of the white men. As they are nomadic nations, and, like migratory birds, move from one place to another in the quest of food, they have no permanent residences or stable houses, but live in small bulrush, mat, or birch-bark (lodges) tepees or wigwams, or in untanned skin tents, which they transfer from place to place once or several times a year, with all their household furnishings and utensils on their back or on pack-horses. Thus an Indian village, suffering from shortage of food, can be torn down and packed for transportation within five minutes. At the new site half a dozen saplings as thick as an arm and about two fathoms (i.e. 12 feet) long, are quickly procured. Three of these are tied together near the upper ends and tent-like are pushed into the ground; against these the other poles lean in circular form. Over these poles the women quickly hang their bulrush mats or birch-bark rolls. On top a small hole is left for the smoke to escape. The floor inside is covered with odoriferous cedar branches or leaves and grass [or mats—Translator]. In the midst of the lodge a fire is started, over which the kettles for cooking hanging from poles are placed. Cotton sacks with various household utensils and furnishings are deposited in the extreme round border; whereupon the whole family squats or reclines around the fire.

Thus the residence of the savages in the new settlement is completely furnished in ten minutes for the day and night lodging of its inmates until, perhaps, another season offers the Indians a better food supply elsewhere and forces them to change their dwelling place.

6. *The Clothing of the Savage Indians*

The original clothing of the savages is merely a loin (breech) clout (apron), which modestly covers the private parts of the men. It is tied in the rear to a loin girdle and leaves the other parts of the body completely naked. In such attire the savage natives are very frequently seen in summer both in their lodges or when out hunting or fishing. Only in winter they put on a kind of cloth leggings (gaiters), which cover the legs over the deerskin foot-patches (moccasins) from the ankle

to somewhat over the knees and which hang by means of thin leather or cloth straps tied to the loin-girdle.

In winter every Indian is seen wrapt in a woolen blanket, which alone covers and warms his body during the day as well as at night. Those Indians only who have frequent contact with the whites wear shirts of vari-colored material, which reach from the neck to the knees and are gracefully fastened with a red apron above the loins.

The savage females, from childhood on, are dressed much more modestly than the males. They wear little aprons, which decently cover the lower body from the loins to the knees. The dress for the upper part of the body is formed by two pieces of cloth, one of which covers the breast, the other the back; by means of two shoulder straps they hang down like a scapular leaving naked the upper body at the neck, the hands and the sides. The women so stubbornly cling to this customary dress that I found it very difficult to persuade the first Christian Chippewa women to don a dress which from the loins to the neck modestly covers the upper body. In winter, the women, like the men, wear, in addition, also a blanket, which covers them day and night, for they sleep on the bare ground. My well-educated and christianized Ottawa in the State of Michigan have adopted and wholly imitated the clothing of the white people.

7. *The Food of the Savage Indians*

The natural and most ordinary food of the savage Indians consists of the products of hunting and fishing and of those fruits, which the uncultivated soil offers them for food, such as wild rice and a multitude of berries. In earliest spring the sap of the sugar maple, which they boil down to syrup and sugar furnishes them a very desirable tidbit. As spring progresses, the natives devote themselves to fishing, which is very successful in rivers wherever the fish spawn. As the weather gets warmer and the fish retreat to the deeper (cooler) waters, the Indians feed on strawberries and berries of bushes; also on rabbits and squabs. The migratory pigeons now extinct were then counted by numberless coveys of millions.

In autumn, however, the Indians gather a most abundant harvest of wild rice, which in all soft calm waters is rooted about 1 1/4—2 1/2 feet below the water surface. In the beginning of September the women strip it off into their canoes, roast it slightly in their kettles and store it for



winter. It is mostly eaten raw and, when boiled, furnishes a delicious food for the sick. Where, however, the above foods are not found in sufficient quantity or are entirely lacking, hunting remains for the natives the only means of subsistence. For the Indians never or hardly ever cultivate cereals, because the cunning and deceitful fur traders have instilled into them a disgust for agricultural labors, as the occupation of slaves. In consequence, they live merely by honorable hunting and furnish to the traders many pelts and furs.

#### *Famine—Cannibalism*

Since, however, at the present day, the big game has become nearly extinct in most regions, to such an extent that hunting can no longer support the inhabitants of the area, the savages of the northern regions frequently experience disastrous famines, in consequence of which many Indians are carried off during the winter by starvation. Hence, their chiefs are not rarely induced to the cruel decision of cannibalism in order to preserve their nation from famishing. The chief takes a census of the number of heads; then holds in his hand as many pieces of wood cut alike, some, however, being shorter than others, and lets his men draw lots. He who draws the shortest is immediately seized and butchered. Within two hours he has been roasted and devoured. This procedure is continued until a different source of food is found.

Cases also quite frequently occur, in which the savages secretly kill and eat some tribesman for the sake of warding off starvation. I myself know an Indian who during the winter ate four other Indians. The old Barbi in Grand Portage even cruelly killed his own father and mother and devoured them during the winter famine. In consequence, despite all my efforts, he was refused the grace of conversion to the faith, which was the happy lot of all others in those parts. The local chief asked to be baptized as the last among all the converts, because as a pagan, he had shed human blood. He condemned to death and personally executed one of his men, who, during a famine, had devoured twenty-two of his tribe.

#### *Saliva, a Life-Saver*

As a rule, however, the savages use another means to ward off death by starvation. For this purpose they chew pitch and meanwhile gaze into the fire. In this manner, so they inform us, they can subsist 20-30 days on their own saliva. I tried the experiment on myself, when on one of my

missionary trips I had lost my way. By slowly chewing a fresh apple on a most arduous path over steep ice-blocks on Lake Superior I easily resisted both hunger and thirst for one day and one night by the simple consumption of saliva.

If the silly tobacco chewers and the intemperate smokers but understood the purpose of saliva, they would throw away the preparation of the poisonous plant rather than spit out the noble juice of life, which nature has destined for the digestion of foods and to invigorate our vital energy.

Regarding the diet of these rude people, I must remark that they consume, without nausea and even with relish, the meat of all animals, such as dogs, cats, horses, foxes, wolves and even snakes, irrespective of their having been killed or having died a natural death. Still, domestic animals are preferred to the beasts of the forest. Hence, dogs and cats are butchered only on great feasts, offered as sacrifices to their manitos and are consumed amid religious ceremonies.

On one of my trips I visited an Indian chief, who was desirous of showing me great hospitality. Grasping the fat house cat in one hand and a knife in the other, he went outside. I divined at once that the cat was to be butchered. Hence I took the cat from his hand and gave it her freedom, declaring that I did not partake of cat meat. He was surprised that in my native country the people disdain to eat the very best meat of a clean domestic animal. Seeing this, his wife set to work to prepare a hen for my meal. I was glad, more so because of the chicken soup than because of the meat. While our conversation was still going on, the hen had been half cooked and set before me. When I queried: "Where is the soup?" his wife smilingly replied: "I poured it out; for I would not be so silly as to treat my dear Father with water; for the meat is much better." But little good did it do me; because being insufficiently prepared, it was indigestible for my stomach. For the Indians are accustomed to partake of food entirely raw or half-cooked and remain healthy.

Another time I called upon a ninety-year old sick Indian, who was lying in bed and eating a raw corn-cob. To my remark that it would be better to boil it before eating, he made reply: "No, this way suits me much better. I remain satiated for a longer time and I am much more strengthened after eating raw victuals than cooked food." I thought within myself: "The old man really speaks from experience; cooked food loses by boil-



ing; for in the boiling some of the best particles of the food are lost; consequently, it is less nutritious."—An even better point of view is that of the Eskimos on Hudson Bay, in the North. They take all their food raw and never employ fire. They consume big fish harpooned and drawn from the sea while the fish is still palpitating; or, if they take a wild beast on a hunt, they, like wolves, tear slices of flesh from the still living body and consume it while the blood still warm trickles down their beards. They keep healthy at that. Those Indians are said to be the most healthy, the tallest and strongest in the world and as a rule attain a high old age.

I do not wish to say here that we should follow the example of the native Americans and Indians or even the raw-eaters in their diet; I merely wish to remark: We European tenderfeet are in a predicament, because by an abuse dating back to our youth, we are accustomed to soft, cooked and less nutritious victuals. Therefore, let us not laugh at the Americans, when they relish their half-cooked foods or their half-raw beefsteaks, from which the blood drips on their plates. Nor should we criticize the American cuisine when, on our journeys or on other occasions, we partake at their tables of badly-baked bread, doughy pies, or half-cooked foods and arise from table either half-satiated or exposed to the disagreeable results of indigestion.

(To be continued)

### *Pater Eugen Funcken, C.R.*

THE February, 1945, issue of *Social Justice Review* referred to a slender volume of poems in German entitled: *Gedichte von Pater Eugen Funcken, Apostolischer Missionär in Ober-Canada, zum Besten eines deutschen Waisen-Hauses in Ober-Canada*, im Verlag von Benziger Brothers von New York und Cincinnati, 1868. 16 mo., pp. 224. There is no further information about this German priest-poet.

Pater Eugen Funcken, born in 1831 at Wancum, in the district of Geldern, diocese of Muenster, in Germany, made his studies in Cologne and Rome, where he was ordained to the priesthood in 1857. He entered, quite young, the Congregation of the Resurrection, founded in Paris in 1836. Bishop Armand François Marie de Charbonnel, of Toronto, who, in 1857, visited Rome having canvassed almost the whole of Europe for priests for his diocese, gained the newly

ordained priest for that vineyard of the Lord.<sup>1)</sup> Pater Funcken arrived in Canada in the same year, whilst the bishop remained in Europe until June, 1858. The young priest was appointed pastor of the German parish of St. Agatha in Waterloo County, now Province of Ontario, and, since 1856, diocese of Hamilton.

St. Agatha was founded about 1840. The Rev. Peter Schneider was the first resident priest, from 1840 to 1847. There followed him Fathers Simon Saenderl, C.S.S.R., who remained only a few months. From 1847 till 1857 the Jesuit Fathers Caweng and Ebner labored in the extensive parish, till Pater Eugen Funcken came and established the Resurrectionist Fathers, who served as missionaries among the Catholic Germans of the district. He filled the office of first Provincial of the Order in Canada. In St. Agatha the zealous priest built an Orphanage which was placed in charge of the Sisters of Notre Dame, from Milwaukee, as was the local parish school. It was for the benefit of this orphan asylum Pater Eugen Funcken published his book of poems, in 1868. In 1882 J. B. Mueller, editor of the *Schematismus der deutschen Priester* (p. 347) wrote that Pater Eugen Funcken was well known as a poet. He died in St. Agatha on July 18, 1888.<sup>2)</sup>

Father Eugen Funcken was the older brother of the Father Louis Funcken, who in 1863 founded St. Jerome College in Berlin, now Kitchener, Ontario, an institution intended for the education of German speaking priests. Father Louis was born at Wancum in 1833; he studied in Roermonde, Holland and Rome, and in 1863 came to Canada. After the death of his brother, he was appointed to succeed him in the office of Provincial of the Resurrectionists; but it appears that he must have returned to Europe in 1890, since his name disappeared from the list of priests published in the "Catholic Directory."

1) Bishop de Charbonnel resigned in 1860 and entered the Capuchin Order in the same year; he lived as Capuchin thirty-one years, dying in 1891 in France, never having returned to Canada. Father Candide Causse, O.M.Cap., published in 1931 a life of this saintly bishop: *Vie de Monseigneur de Charbonnel, évêque de Toronto*. Paris, 1931, 12. mo. pp. VIII, 309, but relying exclusively on French sources does not mention the fact that the Bishop introduced the Resurrectionist Fathers to care for the Germans of his diocese.

2) J. B. Mueller, *Schematismus der deutschen und deutsch-sprechenden Priester in den Vereinigten Staaten Nord-Amerika's*. St. Louis, Herder, 1882, pp. 348 sq. *Der Sendbote des göttlichen Herzens Jesu*, vol. XV, Cincinnati, O., 1888, p. 572. Beda Kleinschmidt, O.F.M., does not mention the German Catholics of Canada in his work: *Auslandsdeutschtum und Kirche*, Muenster, 1930.



## Book Reviews and Notes

AN indication of the increasing value of wanted and rare books is the price a New York dealer now asks for a set of Orestes A. Brownson's Works, published in Detroit in 1884-87. For the set, bound in half roan, with the rare index volume, the bookseller asks \$175.00. Fifty dollars was considered a good price some thirty years ago.

In his book on the "Sociology of the Family," Professor M. C. Elmer, University of Pittsburgh, refers approvingly to the brochure, "The Family, a Social and Ethnological Study," by Rev. Albert Muntsch, S.J., of St. Louis University. This brochure was published by the Central Bureau in 1927. Professor Elmer's volume was brought out by Ginn and Company in 1945.

During the sojourn in our country of Cardinal von Preysing, the service rendered the Church in the United States during this formative period by Germany was referred to. The Archbishop of Cincinnati, Most Rev. John T. McNicholas, O.P., in particular pointed to the substantial donations the city and diocese had obtained from the agencies established in Germany and Austria for the purpose of assisting the young nursery of the faith in America. Those interested in the subject should consult, before all, the monograph on "Austrian Aid to American Catholics, 1830-1860," by Fr. Benjamin J. Blied, Ph.D., Professor of European history, St. Francis Seminary, St. Francis, Wisconsin. The Leopoldine society, which administered and distributed the alms collected in Austria for the American missions, was founded in 1829, and the Ludwig society, of Munich, in 1838. Its history was written by Fr. Theodore Roemer, O.F.M. Cap., and published in 1933. Fr. Roemer is furthermore the author of "Ten Decades of Alms," published by the B. Herder Book Company in St. Louis in 1942.

### Reviews

Forrest, M. D., M.S.C. *The Clean Oblation*. Radio Replies Press, St. Paul, Minn. Pp. 214, \$2.75.

THE Holy Sacrifice is the heart of the Catholic Faith. It was the strong consolation of the early Christians as they established the Church in their blood. It has ever been the target of religious persecution. There has been a splendid increase of late years in attendance at Holy Mass even on week days, and a wealth of devotional writings has poured from the Catholic press. Naturally one might expect to find some obscurity and inaccurate statement of doctrine.

Of course there is an answer to all such questions in the writings of the theologians and the canons of the Church, but these are not always at hand and are difficult to read. Decidedly there is need of compendious treatises within the reach of all. The present volume was written to fill this need, and is highly to be commended. The chapters, twenty-five in number, were contributed as articles to Emmanuel, the official

monthly of the Priests' Eucharistic League for the U.S.A. on the Essence and Fruits of the Eucharistic Sacrifice. They are divided into three main parts: Christ's Personal Sacrifice; Christ's Sacrifice offered by the Ministry of Priests; and the Fruits of the Eucharistic Sacrifice.

Though the chapters average less than ten pages, the reader will find therein satisfactory answers to doctrinal questions on the meaning of sacrifice and the errors that have risen and been met by the Church down the centuries. Nor have we here mere discursive treatises. There is constant careful quotation from the sacred writers and the canons of the Church, particularly from the Council of Trent. There is also recourse to the latest Doctors, as for instance the chapter on the Sacrifice of the Last Supper from the writings of St. Peter Canisius.

The last division on the Fruits of the Eucharistic Sacrifice will prove of special interest to lovers of the Holy Sacrifice, for herein is an excellent explanation of the precious fruits of Adoration, Propitiation, Impetration and Thanksgiving, as well as the countless gifts and merits that come down from the altar to the friends of Christ. For these reasons this book "The Clean Oblation" will render a rich service to Priests, Religious and Laymen.

W. J. O'SHAUGHNESSY, S.J.

Gorman, Robert. *Catholic Apologetical Literature in the United States (1784-1858)*. Washington, D. C., Catholic University Press, 1939. pp. X, 192.

The author's purpose of this work was to discuss the apologetical literature printed in the United States from 1784 to 1858, and to review it in relation to certain definite present-day needs. The time limit extends from the date of publication of the first work written by an American Catholic, Fr. John Carroll's "Address," to the year of foundation of the Congregation of Paulist Fathers. The author excluded discussion of apologetical works printed in Europe and imported into the United States. Likewise the author excludes to a great extent the periodical literature.

In all no less than three hundred fifty-four books, pamphlets and tracts are used and discussed, all printed in the United States. The titles of these publications are listed alphabetically on pp. 165-181. However, the author does not consider his list exhaustive. Of German authors are mentioned three works in German, Brosius, *Antwort an einen Prediger*, Lancaster, 1796; Scheffmacher, *Controverskatechismus*, Cincinnati, 1848, and the anonymous *Kurzgefasste Beweise*, Lancaster, 1810. The list of German authors in English language comprises Prince Gallitzin (5 works); Anthony Kohlman, S.J. (3 books); Cochem, *Life of Christ*; Moehler, *Symbolism*; Max. Oertel, *Reasons for Becoming a Catholic*, and the *Fifty Reasons* of Duke Anthony Ulric of Brunsvic (died 1714). Besides these books the author mentions the German translation of Bishop Kenrick's *Primacy of the Apostolic See* by Nicholas Steinbacher, S.J., New York, 1853. We may add a German edition of Rippel's defense of Catholic ceremonies at New York, 1852, and H. W. Tappert's "Leben Luther's," Baltimore, 1853. In July 1853 the Benziger firm began



to issue German apologetical works with the imprint of Einsiedeln and New York.

The early periodicals carried numerous apologetical articles and studies in defense of Catholic Faith. The author utilized six English publications which appeared prior to 1859 but no German ones. The *Wahrheitsfreund*, published weekly at Cincinnati since July 20, 1837, and foremost, Oertel's *Kirchenzeitung*, issued at Baltimore and New York since 1846, were veritable store-houses of Catholic apologetics against Lutheranism and modern philosophy. The *Aurora* of Buffalo, N. Y. (since 1851) and *Herold Des Glaubens* (since 1850) were less apologetical.

The author's discussion of the different works is on the whole fairly exhaustive. A great mass of collateral material is given to illustrate certain phases of contemporary life and rampant bigotry. In regard to the Maria Monk case the authors who attacked the veracity of those disclosures overlook the pathological aspect of that defamer of the Church. The significance of the so-called "Mortara kidnapping case" (p. 116, not 56) is not grasped; it was in reality a campaign of the Jews and the British, French, and Prussian governments against the sovereignty of the popes and turned out to be one of the reasons for the spoliation of the papal states.

The Essay on the Sources (pp. 182-187) does likewise not aim at completeness. The number of German sources is very meagre. The "Repertorium der katholischen Literatur der Apologetik" by Dietrich Gla (Paderborn 1904) giving the bibliography of German works from 1700 to 1900 would have been very helpful.

Fr. Gorman's work fills a gap, as it is rightly claimed. We may not agree with the author in minor points but we can recommend his study especially to all educated lay persons as a work which will enlighten them on the prejudices which their forbears had to contend against a century ago.

JOHN M. LENHART, O.M.Cap.

Duffey, Felix D. *Testing the Spirit*. 174 pages, B. Herder, St. Louis, \$2.00.

"A sound mind in a sound body"—this should be one of the first guiding principles for those whose task it is to pass upon the requirements of candidates for the religious state or the priesthood. The sound body element is usually well enough taken care of, but the sound mind is sometimes not so carefully looked into as it should be. And yet, may we not say that this quality must be thoroughly investigated today, since there seems to be a general increase of mental illness, due above all to the hectic living conditions of modern society? Army statistics have been appallingly revealing on this point.

Father Duffey, a Master of Novices of the Holy Cross Congregation, undertakes to give the proper guidance on this subject of mental health in a book, which is rather unique, at least in English. Drawing on his careful study and practical experience he lays down basic norms of judgment applicable to prospective members of religious orders and of the priesthood. First, the mental difficulty must be recognized; secondly, it must be analyzed correctly; and finally, it must be remedied. If that can-

not be done, then the person must be refused admission to the religious life or if already received, dismissed from it betimes. In question and answer form, the various mental troubles are characterized by their symptoms and remedies are suggested: that is the main part of the book.

The author follows this up with a section addressed to the individual aspiring to the religious or priestly state, showing him how to diagnose his own outstanding faults and quirks of character and especially how to correct them. This part is a great aid to practical self-knowledge. In the final section there is a clear statement of the theology of vocation, which is sometimes not well understood, even by those who should know.

The book is prudent, conservative, balanced, and written in a simple, lucid way. It will do a lot of good. It should be at hand and used often by every master and mistress of novices, by any one who has to do with the training of religious and priests, especially in their earlier years, and by all those who seek to guide others to the realization of a vocation. The faithful application of these sound principles will prevent many a headache for bishops and religious superiors, and will help greatly the individual aspirant to the religious and priestly life.

REV. AUGUSTINE KLAAS, S.J.

St. Marys, Kansas

Howes, Jane. *Slow Dawning*. B. Herder, St. Louis, \$3.

This book, though written primarily for non-Catholics, will provide worthwhile reading both for lay Catholics and for priests. It is a "dawning" because it narrates the conversion of the anonymous author, mother of several children. It is a "slow" dawning because nine years elapsed before she embraced the faith.

The author did not practice any religion, but she had a fund of natural virtues. A Catholic radio program buttressed by the good example of some Catholic acquaintances ignited her interest in the Church. She summoned up enough courage to call at a Catholic rectory where she met with an anonymous Father Brown whose sympathy and patience made her feel at home and whose keen apologetic training offered satisfying answers to her prying questions. "I don't believe it and it can't be proved." That was her attitude towards the Catholic view on every fresh subject that was broached.

She says little about the emotional tugs experienced during the nine years. Her story is on the intellectual plane. She sincerely wanted the truth, and she was sharp enough to see it despite the many false ideas she had picked up in her college days and in her later extensive private reading.

Once you begin this book, you will want to keep on. It has spirit, humor, paradox, incisiveness. Its forty-two chapters traverse a large part of dogmatic and moral theology. Readers of the *Review* will be particularly interested in the following topics: free will, pp. 42-46; sin, pp. 47-51; democracy of the Church, pp. 74-76; marriage, pp. 99-105, 179-182; bad language, pp. 137-140; obedience to lawful authority, pp. 145-148; observations on purity and birth control, pp. 151-155, 159-171; the problem of pain, pp. 225-230.

REV. CLARENCE McAULIFFE, S.J.

St. Marys, Kansas



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*Social Justice Review* (indexed in *The Cath. Periodical Index* and *The Cath. Bookman*) is published by the Central Bureau.

Communications concerning the Central Verein should be addressed to the General Secretary, Albert Dobie, 26 Tilton St., New Haven 11, Conn.

All correspondence intended for either *Social Justice Review* or the Central Bureau, all missions gifts, and all monies intended for the various projects and Funds of the Central Bureau should be directed to

## Central Bureau of the Central Verein

3835 Westminster Place, St. Louis, 8, Mo.

Reports and news intended for publication in *Social Justice Review* should be in the hands of the editors not later than the 18th of the month preceding publication.

## A NOTEWORTHY OPINION

ON January 18, the Holy Father, Pope Pius XII, addressed a letter to the German Bishops which refers largely to one who has endeared himself to the officers and members of the Central Verein because of his unselfish devotion to the cause our organization strives to serve. The Papal communication declares:

"Our decision to send a special Apostolic Visitor to Germany, as well as the choice of the person fitted for this work, were determined by the conviction that the lack of a clear view of the first postwar years and of the real and juridical complications springing from it would lead to a situation in the religious field in which the presence of a far-sighted representative of the Holy See, standing aside and above the controversies of the day, would be conducive to the general good.

"With satisfaction We learn from your letters that the office itself as well as the person charged with it, and no less the manner in which he has conducted its affairs, have met with your undivided acclaim and esteemed approval.

"Furthermore, We know with what warm devotion and generous-hearted love the Apostolic Visitor, designated by Us, follows the call to go to Germany. We know, too, with what zealous, objective, and benevolent impartiality he strives to enter into the purpose and duties of his important but also grave and at times thorny mission, and labors to rise to the hopes which Holy Mother Church and the Church of Germany place on his endeavors."

We know the Bishop of Fargo would not be satisfied if we were simply to take pride in the commendation bestowed upon him by the Holy Father; but he would feel gratified and grateful were all of the members of

the Central Verein to remember him and his important mission in their prayers.

## War Relief Fund

WHILE many members of the Central Verein are sending food and clothing packages to relatives and friends in Germany and Austria, others have contributed generously to diocesan war relief collections and our organization's own fund. In the course of twelve months the Central Bureau has received from all sources \$57,849.13 as intended for the alleviation of distress in Germany. Individuals, societies and parishes are represented among the donors. Some of them not of German origin. The charity of a lady of Spanish-American stock has been particularly noticeable. Quite surprising are the amount of donations received from Kansas. Among cities, San Francisco has given an extraordinary example; due to the efforts of our members and their friends \$12,000 was raised on one occasion.

With customary generosity the Central Verein of Minnesota responded to the appeal for aid; according to the latest available account, \$9,549.61 has been collected thus far. Quite remarkable is the result of the efforts the two *Wanderers*, of St. Paul, engaged in to relieve the distress of the people of Germany. Due to the respect and confidence these weeklies enjoy among their readers, \$9,549.61 has been collected, the sum total of contributions large and small.

The dilatory policy pursued by the victors makes it certain that the German people's misery will not be ended soon. Charity must, therefore, as so often when justice is denied, continue to aid this unhappy people.



## Direct Relief

THE charity of those who have made it possible for the Bureau to respond to the urgent appeals for assistance received from American Chaplains and others in Germany in behalf of hungry Priests, Sisters, children and old people, should feel well rewarded by the letters received by us acknowledging receipt of CARE packages. Sisters M. Alfonsa and M. Agnes, writing from Berlin, express their thanks for the packages in the following words, writing in English:

"The contents is a great help to us in our distressed condition. We have lost everything we possessed in Silesia. Our Lord bless you for your charity!—Sister Agnes and I (Sister M. Alfonsa) are employed in the service of Chaplain Major N.N. We give religious instruction to the American children here in Berlin. We greatly like to go among these boys and girls, and we are often astonished at their knowledge of religious matters. Both the little ones and the older ones are glad to come every Saturday. Please do not forget us and our Mother House!"

Writing as the Superior of a convent of the Poor School Sisters of Notre Dame, also in Berlin, Sister M. Silvestra says:

"Through the intercession of Rev. Fr. N.N. (Chaplain, U.S.A.) we have received from you two CARE packages. We attribute this help, in the first place, to Father Joseph, in whose care we have placed the first convent of our dispersed Order. To him we give our first thanks. In addition we are indebted to you for your goodness toward our Sisters. May God bestow upon you His Divine blessing for the gifts which came to us through you."

The Vicar of the great old cathedral at Speyer, on the Rhine, who is also in charge of the Episcopal Youth Bureau of the diocese, Very Rev. I. Schwartz, states in his communication to the Bureau:

"It is with joy I am informing you that a few days ago I received the fine CARE package. It was delivered to me at the City Savings Institution. All the young people who shared in the gifts were most happy. The distress is constantly increasing, and therefore also the danger of tuberculosis. We will gladly pray for our benefactors in America."

All other letters received by us from the recipients of food packages speak the same language. It is not, therefore, necessary to continue these acknowledgments. But this point we would wish to stress: The need for individual charity remains, although the huge quantities of food supplies sent to Germany would seem to make individual food packages unnecessary. We have a letter, written somewhere in the Black Forest on the 12th of March, which, without the intention of the writer, the Director of an institution for homeless boys, reveals how small is the share of relief goods which falls to an institution of this kind. He writes:

"Just now the Caritas-auto has arrived and brought us the first gifts from America, consisting of two cartons of apple-butter, dried fruit, and soap powders. The auto is being driven through all of southern Baden and delivers to the Caritas Secretariats in order that the goods may benefit directly the distressed people. Today even the smallest gift is *most welcome* (under-

scored by the writer). Before all, the present condition is so difficult because in the cities the supply of potatoes is giving out. As things are, the daily allotments barely exceed eight hundred to nine hundred calories. We (meaning his institution), thanks to God, still have potatoes because it was possible for us to stretch their use by using beets. The bread ration has, however, been increased to 250 grams, made possible by the delivery of American grain."

The writer also relates that the very first aid received by his institution came from the Holy Father. The gift consisted of a large carton of soups and one of vegetables. Each one bore the name of Pope Pius XII. The articles were of American origin. "Evidently," says the writer, "they were donated to the Holy Father by the Catholics of America." For the rest, he and his boys lived in anticipation of Spring. "The boys even now are looking forward with joy to eating thistle spinach and dandelion salad. Thank God, we were able to obtain from a friend in Switzerland some cod-liver oil."

Through a special gift from an anonymous donor we were able to contribute to the Pope's fund for the relief of children and old people in Germany. The money was sent after the Pope's action had become known to us. It is from a letter to us, dated at Vatican City on February 25th, the Assistant Secretary of State, Msgr. Montini, says:

"It has been greatly consoling to the paternal heart of His Holiness to know that, through His relief-work, joy has cheered the hearts of so many sorrowing victims of the war in Germany. It is too a source of special gratification to Him to receive as a token of warm appreciation of His efforts, a generous gift which enables Him to extend still further comforting aid to the orphans and aged people of that war-torn country. To the very charitable donor the Vicar of Christ would have me extend His heartfelt gratitude."

## Write Your Representatives

GOOD use has been made of articles discussing strikes, published in *Social Justice Review* in recent months, by one of our members in the city of Brooklyn. A letter, addressed to him by the Clerk of the Committee on Labor and Public Welfare, U. S. Senate, on February 27, tells the story:

"The Chairman of the Committee (Senator Robert A. Taft) has directed me to acknowledge receipt of your letter of February 19, enclosing article from *Social Justice Review* of December, 1946, concerning the general problem of labor relations. You may be assured that the information contained in your letter will be brought to the attention of the Committee in its consideration of the pending labor legislation."

More recently our member in Brooklyn has sent a copy of the April issue to Senator Irving M. Ives, New York, also a member of the Committee referred to, calling his attention to several articles. Action of this kind, if undertaken in a reasonable and tactful manner, is greatly to be desired. Men in public life wish to be informed on the opinions of their constituents, others than those organized in pressure groups that produce "public opinion" artificially.



## Convention Calendar

Central Verein and NCWU of Connecticut, June 7-8, New Britain.

State League and NCWU of Texas, July 14-17, Westphalia.

CV and NCWU of Pennsylvania, July 19-22, Erie.

CV and NCWU of New York, (over Labor Day week-end), Sept. 6-7, Albany.

CU and NCWU of Arkansas, (over Labor Day week-end), Sept. 6-7, Fort Smith.

## The Late Bishop McLaughlin on the C. V.

AS a call from one whose voice has now been silenced in death the words of commendation spoken by the late Bishop of Paterson, New Jersey, Most Rev. Thomas H. McLaughlin, when addressing a number of our national and state Conventions, are worth memorizing. At the National Convention held in New York City in 1941, in the course of his address on "The Revolt Against the Natural Law," the late Bishop of Paterson said in part: "The Union of men and women under whose auspices we have gathered here today have for eighty-six years given evidence of the vivifying principles found in the religion Jesus Christ taught, and which are practiced in the Catholic Church. Besides exercising benevolence toward their members in temporal affairs, they have presented as an organization, the charity of Christ in the diffusion of sound and correct principles of living. They have been a powerful force in the maintenance of Christian Catholic education in the United States, not only in its elementary and secondary stages, but in colleges and universities through their support."

At the 1940 New Jersey State Convention, the now deceased prelate addressed the delegates at the Mass in German, and again at the evening session. It was on this occasion the Central Verein's pioneering efforts in Catholic social action were commended by the Bishop. He said:

"In no little measure has the establishment of our courses and schools of Sociology in Catholic colleges and universities been due to the social study programs sponsored for over forty years by this organization. The efforts made by the Hierarchy in different sections of our country to meet the needs peculiar to localities and particular situations through the Rural Life program and the CYO have been developed in the Central Verein. No wonder then, that because of the devotion and loyalty to the faith the Central Verein has continued to enjoy the favor of the Pontiffs and the Hierarchy."

Again, at the New Jersey Convention in 1944, Bishop McLaughlin stated: "I desire you to know that since my earliest days in the priesthood your organizations have always appealed to me as a great means of enlarging and deepening the influence of our religion."

The late Bishop of Paterson wished to participate in at least some of the proceedings of the 1946 Convention at Newark, but illness prevented him from doing so.

## Youth Section Reorganized in St. Louis

QUITE a few members of the Central Verein who are today active in our state and local branches were officers or members of the Gonzaga Union, youth organization of the CV, which flourished particularly during the years 1913 to 1923. This organization of young men offered a convenient forum for the expression of the idealism of youth, and served to a considerable extent as a training ground in Catholic social action for future leaders of the CV. Some of our members occasionally recall with considerable satisfaction, the activities of the Gonzaga Union, which was organized officially at the Buffalo Convention in 1913. On that occasion, delegates from 15 states, representing 165 organizations and 15,000 members were present. Some of the more thriving branches of the Federation were located in Missouri, Wisconsin, Ohio, New York, Michigan and Indiana. The St. Louis Unit of the G.U. published a monthly Bulletin, "The Junior"; the first issue appeared in June, 1919.

In later years the Young Men's District League, of St. Louis, and other units in the State continued the efforts of the Gonzaga Union, guided by Rev. Fr., now Msgr. Rudolf B. Schuler. In accord with the policy to encourage the organization of young men to support and supplement the work of the C.V., the St. Louis unit has been revived. The first post-war meeting was conducted in St. Francis de Sales Parish, on March 20. Activities of similar youth groups and plans for the promotion of the organization were discussed by Very Rev. R. B. Schuler, Rev. Francis L. Auer, newly-appointed Spiritual Director of the youth group, Rev. A. A. Wempe, and Mr. Bernard Gassell, President of the CU of Missouri.

The election of officers resulted as follows: Mr. Francis Sauer, President; Mr. Orville Werkmeister, Vice-president; Mr. Charles H. Holbrook, Secretary; Mr. Robert Woelfle, Treasurer. Henceforth the organization will conduct quarterly meetings, but because of special problems attending the reorganization, arrangements were made to have their next meeting within a month; this was to be in Perpetual Help Parish on April 24.

No doubt other State and local units of the CV have since the end of the war endeavored to sustain our organizations of young men where they exist, or to reorganize those that may have lapsed. A report of such endeavors should be sent to the Bureau, either monthly or quarterly, for publication in "Social Justice Review."

It appears from the report on the Fifty-third Annual Convention of our Pennsylvania Branch, conducted at Pittsburgh in September of last year, that in addition to Benevolent Societies and the Branches of the Knights of St. George, five parishes, two Holy Name Societies, and one Federal Credit Union are members in the organization. Conventions of the Central Verein have repeatedly urged State Leagues to broaden the basis of their membership. Considering the program of the C. V. and the services rendered to the cause of Catholic Social Action, there is no reason why other organizations and corporations, besides those which founded and eventually developed the CV, should not cooperate with us.



## Observe Golden Anniversary

THE St. Joseph's Men's Society of Andale, Kansas, observed the Fiftieth Anniversary of its founding on March 19. Prior to high mass a large statue of the patron saint, erected in front of St. Joseph's Church, was blessed by Msgr. Jos. A. Klug, Pastor. The Mass was celebrated by the Pastor, assisted by Frs. Geo. Hermann, James Roth and George Hussman. Rev. Dr. Joseph Goracy, Chancellor of the Diocese of Wichita, delivered the sermon. Visiting clergy present in the sanctuary were: Very Rev. Msgr. Leon A. McNiell, of Aleppo, and Frs. J. E. Hackenbroich and Stanislaus Esser of Colwich. The members of the Jubilarian Society received Holy Communion in a body at the Mass. In the evening, a social gathering commemorating the event was held in the parish hall.

It is noteworthy that the members of St. Joseph's Society are mostly younger men. No charter members of the organization are living and only a few of the present membership are over sixty years of age.

## Carrying the Good Message

WHEN the Executive Committee of the Central Verein met in Milwaukee in August, 1945, the local Serra Club requested Most Rev. A. J. Muench, Bishop of Fargo, N. D., to discuss at a dinner meeting the program of the CV. On March 26, Mr. James H. Zipf, of St. Louis, presented to the Serra Club of this city the story of the Central Bureau. "The oral picture drawn by Mr. Zipf," the *St. Louis Register*, official organ of the Archdiocese of St. Louis, states, "held the intense interest of the members of the Club throughout his address; it closed with the words: 'So long as we have the Central Bureau, we shall have that direction which will best make our contribution to Catholic social action effective, which will enable us to follow that way of life that sets men's feet upon the path that leads to God.'"

The weekly, on its part, added the information that the Central Verein had "in its ninety-three years of existence from the beginning disseminated Catholic social philosophy, urged the establishment of parochial schools, aided in the founding of orphanages and hospitals, pioneered in the laymen's retreat movement and promoted social studies at various universities and colleges."

It is a pleasure to receive from one of our societies a request such as this:

"I read your letter and pamphlet No. 95, 'Das Kapital', by David Goldstein, to a meeting of St. Augustine's Benevolent Society, and it was decided that all members should receive one of the leaflets, with the request to read it carefully. We are therefore asking you to please send us 150 copies for distribution among the members of our society."

St. Augustine's Benevolent Society is almost as old as the parish, St. Augustine's, Chicago, with which it is affiliated. It always cooperates with the Bureau. Why should we not be able to say this of all societies in the CV?

## Bureau's Free Leaflets

QUITE a few societies affiliated with the CV, and also others, have responded to the suggestion to distribute copies of our latest Free Leaflet, "Das Kapital—the Unread Koran of Socialism," among their members, in other parish societies and at church doors. Demand for this leaflet has exceeded ten thousand copies. A third edition is now in print.

Some weeks ago the Bureau received from the St. Gerard Family Guild of Pittsburgh an order for 2000 copies each of the free pamphlet, "The Catholic Maternity Guild Apostolate," and the free leaflet, "Opposing Birth Prevention." Numerous smaller orders for these two publications were received in recent months, due to the intensified campaign against birth prevention.

For some time it has been our intention to re-write and revise the free leaflet, "The Shame of Immodest and Indecent Raiment." But requests for the leaflet have been so numerous that we decided to reprint it in its present shape. Thus far over 117,000 copies of this appeal to women to observe modesty and decency in dress have been distributed. The Bureau has also reprinted the free leaflet on "Co-operation" by Fr. Basenach, S.J. This is an excellent, short discussion of a movement which offers the promise of a gradual, peaceful transformation toward a better economic and social order wherever the excesses and abuses of economic liberalism have borne fruit. Over 18,000 copies have found their way into the hands of readers.

## Necrology

IN the death on March 21 of Most Rev. Thomas H. McLaughlin, first Bishop of Paterson, New Jersey, the Central Verein and the Nat. Cath. Women's Union have lost a friend and wellwisher. He attended a number of the Conventions of the New Jersey State Branch, and in 1941 the now-deceased Bishop participated in the National Convention of our organizations in New York City. On this occasion he delivered a masterful address on "The Revolt Against the Natural Law," to some 750 delegates and friends of both organizations attending the Civic Demonstration conducted in the Commodore Hotel. His words of commendation for the CV and NCWU on this and other occasions are referred to on another page. Illness prevented him from attending the 1946 Convention at Newark.

Bishop McLaughlin was born in New York City in 1881 where he attended parochial school and the College of St. Francis Xavier. His family having moved to New Jersey, he was accepted by the late Bishop John J. O'Connor of Newark, and sent to Innsbruck, Austria, for his theological studies. After his ordination to the priesthood, in 1904, he served a short time in the Dioceses of Brixen and Trent and returned to the U. S. after receiving the degree of Doctor of Sacred Theology.

For the next four years the deceased served as assistant priest in parishes. Having been called to teach at Seton Hall College, he was appointed Dean of this institution in 1914, and its President in 1922. Ultimately Bishop McLaughlin held the office of President of Immaculate Conception Seminary at Darlington, N. J.,



and Vicar General of the Diocese of Newark. Having been named titular Bishop of Nisa and Auxiliary Bishop of Newark, he was consecrated on July 18, 1935. The Bishop of Peoria, Most Rev. Jos. H. Schlarmann, a co-alumnus of Innsbruck, and the late Bishop John A. Duffy, of Syracuse, N. Y., were co-consecrators.

Bishop McLaughlin was transferred to the See of Paterson on Dec. 19, 1937, where he was installed on April 28, 1938. During the nine years as shepherd of the newly-created See he established seventeen additional parishes and eleven missions. Pius XII High School at Passaic was also founded by him.

Funeral services for Bishop McLaughlin, who was sixty-five years old, were conducted in the Cathedral of St. John Baptist, Paterson, on March 28. Cardinal Spellman attended the requiem Mass, celebrated by Most Rev. Thomas Walsh, Archbishop of Newark. The Central Verein was represented at the last rites by Rev. Peter Werne, and Messrs. Charles P. Kraft, Charles L. Kabis and George Ohr, members of the New Jersey Branch and all Life Members of the CV. Mr. H. J. Donahue, Vice-president of the Central Society of N. J., represented the CV as Honorary pall-bearer.

## District and Local Activities

### Philadelphia, Pa.

AT a meeting in the Volksverein Hall, Philadelphia, in February, the Rev. Paul A. Teves, editor of the weekly "Nord Amerika," delivered an address on "America's Debt to the German Immigrant." The speaker presented a series of interesting facts relating to the subject which were for the most part new to his audience. The contents of his address has appeared in extended form in succeeding issues of "Nord-Amerika," during March and April. Fr. Teves also referred his audience to the book "Ten Decades of Charity," written by Fr. Roemer, O.Cap.

The Volksverein celebrated the thirty-first anniversary of its incorporation on this occasion. Following a discussion, it was decided to address letters to the President of the U. S., the Secretary of State and to Senator Meyers of Pennsylvania, requesting them to use their influence to the end that the Catholic papers and magazines published in Germany be allowed enough newspaper to permit them to satisfy the demand for copies by Catholic readers.

### St. Louis

Since March was a month with five Sundays, the St. Louis and County District League observed its custom to convene in a county parish, St. Catherine of Alexandria, Riverview Gardens, on March 30. Fr. H. Bremerich, Pastor, warmly welcomed the assembled men; President A. H. Starman presided. The guest speaker, Mr. Cyril Echele, assistant to the Director of the Central Bureau, discoursed on the subject "What Catholic Laymen can do for the Catholic Cause." He pointed out that all the Popes since Leo XIII have in their encyclical letters begged and pleaded with Catholics the world over they should initiate reforms based on the demand formulated by Pius XI: "The reforma-

tion of institutions and morals." The speaker explained the meaning of these two kinds of reform, and pointed out that they must proceed simultaneously if society is to be reconstructed.

Fr. Francis L. Auer, newly-appointed spiritual director of the Young Men's District League, spoke briefly. Mr. Francis Sauer, President of the Young Men's Division, was also introduced. Msgr. R. B. Schuler spoke of the efforts to collect used shoes in good condition for German relief. Mr. Paul Hoegen and Mr. Bernard Gassell, President of the CU of Missouri, reported on the action of the state organization in regard to a bill, introduced at Jefferson City and intended to outlaw the payment of state funds to teachers in public schools wearing the garb of any religious group. The bill was temporarily side-tracked, but the speakers recommended vigilance in regard to it.

The penny collection taken up at the close of the meeting was donated to meet the needs of the newly-reorganized Young Men's Section.

One of the more active Branches of the Central Verein in the State of New York, that of Syracuse, decided to distribute our free leaflet "Das Kapital" by David Goldstein, on a wide scale. The request for 500 copies of the publication, addressed to the Bureau by the organization's Secretary, Mr. Arthur L. Schemel, was accompanied by the following statement:

"The Syracuse Local Branch, and several of the Societies affiliated with it, are aware of the timeliness of this particular leaflet. It is our intention to distribute copies at the three local German churches with which our members are connected. Besides keeping our people alert to the menace of Communism, this leaflet should reach fellow parishioners not yet acquainted with our work, and may lead them to become aware of the concern shown by the Central Verein in working for a Christian social order."

Both the sentiments and the action of the Syracuse Branch are worthy of the attention of every Society which has neglected to take advantage of the Bureau's offer for copies of the free leaflet referred to.

It is with a warranted degree of pride the *Knights of St. George* records the appointment of Very Rev. George T. Schmidt, of Scranton, Pa., to the office of Vicar-General of the Diocese which took its name from the same city.

"Father Schmidt," the Knights' monthly reports, "was initiated in Branch 45 of our Order where he was assistant priest in his present pastorate. During the past nearly two score years Father Schmidt has constantly shown his interest in the Knights of St. George both as moderator of the Branches at St. Boniface, Williamsport, and St. Nicholas, Wilkes-Barre, and as spiritual director of the Branches at Immaculate Conception, Bastress, St. Mary's Assumption, Pittston, and at St. Mary's Assumption, Scranton."

In 1941 when the Biennial Directorate Meeting was held in Scranton, Father Schmidt, Spiritual director of the host Branch, preached the sermon at the opening Solemn Pontifical High Mass celebrated by Bishop Hafey.



### Miscellany

A FURTHER contribution of \$6,000.00, forwarded to War Relief Services, brought an acknowledgment from Rt. Rev. Msgr. O'Boyle, Executive Director, expressing appreciation and thanks to all those who contributed towards the sum referred to.

The letter states that \$225,000 had been allocated for German relief for the first quarter of the present year. A great part of the supplies purchased was either on its way to Germany or had already arrived there.

Among other European Libraries recently returned to our monthly exchange list is the Pontifical Library of the Missions of the Sacred Congregation de Propaganda Fide in Rome. We were also asked to complement its file of our publication by supplying the issues from some time in 1940 onward, which it now lacks. We are assured that the articles on mission subjects contained in our Review would be indexed in the annual *Bibliografia Missionaria*, a copy of which would be sent us in accordance with the Library's custom before the war.

The Catholic Aid Association of Minnesota, a member of the insurance section of the CV, has issued since the beginning of the year two new types of mutual-aid benefits to members. The first of these, which has been especially well received up to the present, is a twenty-year payment life certificate issued to children under sixteen years of age. This plan appeals to many parents who desire their children should have the benefit of a paid-up certificate of insurance soon after they reach maturity. The other certificate, a twenty-year payment plan, offers adults an endowment at the age of sixty-five years.

The Young Men's District League of St. Louis, recently reorganized, had been active prior to the war, but suffered as did all youth organizations during the years of hostilities. In the meantime, the former Spiritual Director, Rev. Vincent W. Schuler, had been transferred to a rural parish. Now that the League is being revived, Most Rev. Joseph E. Ritter, Archbishop of St. Louis, has approved the appointment of Rev. Francis L. Auer, assistant pastor at St. Barbara's Church, St. Louis, as Spiritual Director. An account of the League's reorganization and its first post-war meeting appears in another column.

One of our actionists in Philadelphia, Mr. Dan McGlynn, has written us: "Your cooperation has made possible the organization of another Parish Credit Union, St. Elizabeth's, which is Negro."—The writer modestly forgets to mention his and the efforts of his co-workers who did the spade-work, and who solicited our aid.

Engaged in gathering material on the life of the Bishop of Muenster, the late Clemens, Cardinal von Galen, Mr. Brendan A. Finn hopes some of our readers may be able to supply him with personal recollections,

etc., regarding this distinguished opponent of the Nazi regime. Mr. Finn's address is 37 Pennsylvania Avenue, Summerville, 45, Mass.

From the Rectory in a Western State the following communication was addressed to the Editor of our monthly: "I have just been perusing *Social Justice Review* for April. I don't know how you find so much food for thought touching our deplorable social confusion, both by way of criticism and helpful suggestions."

### Contributions for German War Relief Received by General Sec. of the CV.

Minnesota State Branch, \$3500; German Catholic Federation of California and California Branch of NC WU, \$2500; SS. Peter and Paul's Ben. Society, San Francisco, Cal., \$47.36; St. Anthony's Ben. Society, San Francisco, Cal., \$50; Syracuse Local Branch, N. Y., \$400; William A. May, Brooklyn, N. Y., \$25; D. J. Slattery, Brooklyn, N. Y., \$2; Rev. J. Glueckert, Brooklyn, N. Y., \$15; P. Hillenbrand, Brooklyn, N. Y., \$1.

### Unrest in the Philippines

IT appears, the American people feel they washed their hands of the Philippines when they granted the islands independence. They are hardly ever referred to in the press. Nor are the Catholic papers informed on the conditions of a people whose present and future we have helped to determine.

There are many indications that political and social unrest prevails in the new republic. To what extent the influence for evil may be attributed to Communism, we do not know. It appears however that anti-clerical influences are at work, at least in some parts of the Philippines. Writing early in March, a missionary informs us that Rev. Francis van der Linden, the parish priest of Dao, was slain in his bed on the night of February 10 to 11. "He was stabbed," the writer continues, "and was brought here into the Provincial Hospital. I was awakened at 5:30 a. m. and rushed to his bedside; I found the poor martyr unconscious. I could only give him absolution, extreme unction and the papal blessing. He died the same morning at 10:30. An unknown assassin had inflicted two mortal wounds; his right lung and his stomach had been pierced by the knife thrust into them; in addition there were several minor wounds. No traces have yet been found of the murderer. I fear the M.P. will not bother greatly. He is the second priest murdered in the parish of Dao. His immediate predecessor, Fr. Henry Fink, was shot there in 1942 by the infamous Guerrilleros. Who of us will be next?"

This missionary is eager to repair the damages done to the belfry of his church by bombs which exploded in the proximity. But part of the walls of his little residence are also crumbling; the floors are full of white ants. No wonder he should say, "If only I could obtain some financial help from somewhere." He



also requires Bible Histories for his catechists. "Even old ones would be welcome."

The Philippines should be considered our problem because it was our country established the sects and secularized education in those islands.

A certain Missionary in the Philippines writing to the Bureau confirms what we have been told by others, that thus far missions have not been compensated for the loss the war inflicted on church property. "Were it not for the donations and support we are receiving from individual persons in America (such as yourself and your friends of the Missions) our situation would be desperate. We are supposed to receive huge sums for war damages in order to be able to reconstruct our churches and rectories, but so far nothing has been done."

Because of this situation the Missionaries are forced to erect "merely temporary shelters." But hardly have they been completed, the Missionary writes, "when repairs are required." In two parishes, therefore, the rectories must be repaired before the rainy season begins, "lest the priests in charge of both be exposed to the inclemencies of the season." Some cash is in hand to finance the buildings needed, but the sum is insufficient. "We would require \$2,000 to \$3,000 to erect decent rectories, but the money is not available."

### *Farthest India*

BECAUSE the British were unable to prevent the invasion of Burma by the Japanese, the Missions in that country suffered greatly, as did the people, because ultimately our own troops aided the British to drive out the enemy. In consequence the Missions are faced today with problems such as they never were obliged to meet before the war. A Salesian Father, Rev. A. Alessi, writing from Mandalay, the capital city of Burma, states:

"Just now eleven families of our Catholics, the last batch from the Government refugees' camps, have come to beg of me to put up some huts for them. They have nothing except young children; the petitioners are widows who have lost their husbands and everything else on account of the war. We must save them, give them a shelter, find some work for these mothers, and educate the children. How grateful we and they would be if some good friend from America would come to the rescue. They were well-to-do before the war; some of them are Anglo-Burmans, intelligent and smart. Well educated, they will be able to be the pillars of our future communities."

It is from Assam, the Bishop of Shillong writes the Bureau: "During the dry season I toured all over the Missions. We urgently need to build many chapels. The Catholics help, but being poor, cannot defray all the expenses. This is particularly true of newly converted communities. What a blessing it would be should it be possible for you to find benefactors willing to build a chapel! A decent chapel costs from \$500.00 to \$1,000.00."

### *Varia*

WRITING on Carl Becker's "Benjamin Franklin: A Biographical Sketch," Gregory C. Huger, S.J., remarks: "Franklin and Becker, two great Americans, had the same fundamental philosophy, that of the Age of Enlightenment, skeptical liberalism. With it the former was happy, the latter sad. There are two reasons for this difference. Franklin's natural disposition was sunny, opportunistic, pragmatic. Becker's was serious, probing, and idealistic. Franklin lived in the delirious dawn of the new liberalism, Becker in the disillusioning twilight as life went out with a whimper."

From a review of Max Cohen's reminiscences, "I Was One of the Unemployed": "A skilled cabinet-maker still in his 'teens, he is forced to mooch for years round the dingy side-streets of poverty, with the Labour Exchange a squalid centre of perpetual hanging about, endless queues, utter lack of humanity, and a total absence of respect for the human creature; tasteless, unnourishing, cheap food at dirty snack cafés; swindling employers on the watch to batten down wages; the slow dwindling of all resources, financial, mental, physical; and, worst of all, your human dignity peeled away skin by skin as if you were an onion in an onion glut. This is the terrible disease of industrial civilization and those who suffer it must inevitably come to feel that anything is better than that."

The disadvantage of applying artificial manures in efforts to improve the fertility of the soil is that the nitrogen is supplied as an inorganic, dead chemical. The result is a bastard protein which leads to disease and the loss of the power of reproduction. This is shown (1) by the way our new varieties of plants run out, and (2) by the way our dairy herds are afflicted by disease and by inability to bear more than a quarter of the calves they might. Bastard nitrogen in the soil soon leads to sterility in both plant and animal.

In the days to come the use of inorganic nitrogen for crops will be looked upon with scorn and derision—as a certain proof of bad farming.

### *Soil and Health<sup>1)</sup>*

<sup>1)</sup> A quarterly published in England, Vol. 1, No. 4, p. 196.



## Contributions for the Library

### General Library

MISS E. PAUK, Missouri: Geschichtsluegen. 6, Aufl., Paderborn, 1886. — INT. FEDERATION OF CHRISTIAN TRADE UNIONS, Utrecht, Holland: *L'Internationale Syndicale Chretienne, 1937-1945, De Paris a Bruxelles*, Utrecht, 1945. — PONTIFICAL MISSION LIBRARY, Rome: *Bibliografia Missionaria, Anno IX*, 1942. — MASTER BREWERS' ASSOC. OF AMERICA: *The Practical Brewer*, St. Louis, 1946. — N. N., St. Louis: *The Pilgrimage to Montecello*. St. Louis, 1902; the Two Great Missionary Congresses. Chicago, No year. — REV. E. P. FUSSENEGGER, Pa.: *History of St. Paul's Church*, Butler, Pa., 1947.

### Library of German-Americana

MISS E. BLAESS, Illinois: *Zum Gadaechtniss von Louise Hesing*, gest. 1886, Chicago; Buegler, J. C. *Geschichte der kath. Kirche Chicago's*, mit besonderer Beruecksichtigung des katholischen Deuchturns, Chicago, 1889. — MISS E. PAUK, Missouri: *Das brave Kind*, eine Sammlung von Gedichten, Anekdoten u. Erzuehlungen fuer die kath. Jugend, 1. Band, St. Francis, Wis., 1896; *Neue Fibel, oder Erstes Lesebuch fuer die deutschen kath. Schulen in den Ver. Staaten von Nord-Amerika*, New York, 1872.

## Acknowledgment of Monies and Gifts Received

*Make Checks and Money Orders Payable to  
Central Bureau of the C. V.*

*Address, Central Bureau, 3835 Westminster Place,  
St. Louis 8, Missouri*

### Central Bureau Emergency Fund

Previously reported, \$3,424.71; St. Boniface Benev. Soc. St. Louis, \$20; St. Joseph's Soc. Muenster, Tex., \$10; St. Joseph's Benev. Soc., Winona, Minn., \$5; Rev. F. Diersing, Ark., \$1; St. Andrew's Branch WCU, St. Louis, \$5; St. Boniface Soc., Pueblo, Colo., \$5; St. John's Soc., Searles, Minn., \$5; St. Stephen's KUV Newark, N. J., \$6; Knights of St. Geo., Homedale, Pa., \$5; Branch 12, CK of St. Geo., Pittsburgh, Pa., \$21.70; Young Ladies District League, CWU, St. Louis, \$10; St. Anthony's Soc., Harper, Tex., \$3; St. Joseph's Benev. Soc., Brooklyn, N. Y., \$2; Wm. Pohl, Minn., \$50; Holy Name Soc., St. Mary's Parish, Utica, N. Y., \$11; Total to including April 19, 1947, \$3,584.41.

### Donations to Central Bureau

Previously reported: \$636.63; Holy Name Soc., Sublimity, Oregon, \$1; Mrs. H. Schwartz, Ohio, \$1; Miss C. Pauk, Mo., \$1; Rev. B. Groner, Mo., \$1; Miss M. Rice, N. Y., \$1; M. Kolbe, Wis., \$1; J. Kaschmitter, Idaho, \$5; Mrs. E. Lopinski, Canada, \$1; Total to including April 19, 1947, \$648.63.

### St. Elizabeth Settlement

Previously reported: \$12,897.61; Greater St. Louis Community Chest, \$945.68; Interest Income, \$18; from children attending, \$976.95; Total to including April 19, 1947, \$14,838.24.

### Chaplains' Aid Fund

Previously reported: \$435.98; CWU of New York, Inc., \$25; St. Marien Verein, Strasburg, N. Dak., \$10; N.N., Mo., \$4.25; Total to including April 19, 1947, \$475.23.

## SOUND BONDS

We recommend the purchase of bonds secured by first mortgages on

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### Institutional Properties

*Offerings of various issues mailed on request*

## BITTING, JONES & CO., Inc.

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411 North Seventh Street  
SAINT LOUIS, 1, MO.

### European Relief Fund

Previously reported: \$27,743.93; Readers of the German and English Wanderer, St. Paul, Minn., \$1,000; St. Joseph's Soc., Muenster, Tex., \$100; Friends, Muenster, Tex., \$29.85; per National Catholic Women's Union, \$693; per CCV of A, \$5000; Miss A. Thirof, Mo., \$1; CWU of N. Y., Inc., \$11; Dr. P. Latz, Ill., \$5; Readers Abbey Message, Subiaco, Ark., \$100; N.N., Ontario, \$5; J. Kaschmitter, Idaho, \$10; J. Holthaus, Kans., \$75; N.N., Calif., \$200; Total to including April 19, 1947, \$34,973.78.

### Catholic Missions

Previously reported, \$15,116.56; G. Kranz, Ohio, \$10; A. Petry, Calif., \$5; J. Reger, Minn., \$10; E. Auer, N. Y., \$5; Conn. Branch, CCV, New Haven, \$11; Miss I. Rosswog, N. J., \$2; CWU of New York, Inc., N. Y., \$5; J. Sanders, Wis., \$15; Mrs. M. Hornbach, Ohio, \$2; Rev. J. Stephan, N. Y., \$5; Rev. E. Egner, Pa., \$2; St. Joseph's Hospital, Milwaukee, Wis., \$100; P. Mohr, Kans., \$10; Benedictine Convent, Clyde, Mo., \$12; Mrs. F. Tanzer, Oreg., \$1; R. McCarthy, Ill., \$5; J. Wettengel, Wis., \$5; C. Laub, Wis., \$10; J. Mueller, Minn., \$20; Rev. J. Scanlon, N. Y., \$2; M. Holbrook, Nebr., \$1; N. Y. Local Branch CCV, \$4; Mrs. J. Roettger, Canada, \$12; Convent of Divine Love, Philadelphia, Pa., \$43.50; F. Reinhart, Canada, \$5; Rt. Rev. J. Schmit, Ohio, \$10; E. Barsuglia, Calif., \$5; Pupils of St. Joseph's School, Le Mars, Iowa, \$5; Mrs. F. Roth, Wis., \$5; F. Preske, Ind., \$6; Mrs. C. Schwaab, Minn., \$10; Mrs. S. Recco, N. Y., \$15; Srs. of Christian Charity, St. Louis, \$10; Mrs. O. Wirz, Wis., \$10; Pauline Wiedmann, Pa., \$1; Miss M. Rice, N. Y., \$66.50; St. Joseph's Hospital, Fairbanks, Alaska, \$10; A. Plass, Wis., \$20; J. Walter, Md., \$5; Sacred Heart Seminary, Shelby, Ohio, \$5; W. Kapp, N. Y., \$5; Mrs. F. Armstrong, Ky., \$5; M. Kolbe, Wis., \$10; J. Stroher, Wis., \$4; J. Brenner, Wis., \$5; F. Schmidt, Tex., \$2; N.N., Mo., \$778.42; Rt. Rev. J. Vogelweid, Mo., \$281; J. Kaschmitter, Idaho, \$10; B. Bowen, Wis., \$5; St. James Mission Group, Decatur, Ill., \$25; F.P.K., Mo., \$2; Wm. Pohl, Minn., \$50; Eliz. Bokenkotter, Ohio, \$10; E. Philipp, Kans., \$5; D. Stocker, Canada, \$5; Mrs. J. Frisius, Calif., \$10; Mrs. A. Gauschmann, Pa., \$2; L. Hunkeler, Ohio, \$20; Mrs. H. Michel, Ohio, \$5; Ch. Reiling, Ohio, \$25; Th. Nebel, Ill., \$8; St. Anthony's Hospital, Woodhaven, N. Y., \$30; St. Aloysius Young Men's Soc., Allentown, Pa., \$10; Geo. Buenker, Ill., \$25; L. Epp, Md., \$50; P. J. Kranz, Ohio, \$5; Mrs. J. Smith, Ill., \$5; Mrs. H. Schulte, Canada, \$10; H. Pieper, N. Y., \$3; J. Volz, Minn., \$1; J. Riegler, Ill., \$4; Mrs. E. Distel, N. Y., \$10; Mrs. J. Quade, Minn., \$15; Mrs. A. Bader, Canada, \$10; Mrs. E. Lopinski, Canada, \$20; Sacred Heart Hospital, Allentown, Pa., \$20; Total to including April 19, 1947, \$17,043.48.